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Trinity Church Claremont, N.H

TRINITY CHURCH

Claremont, N. H.

A Century of Growth

1843-1943

TRINITY CHURCH

CLAREMONT, N. H.

1843 - 1943

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Trinity Church before the Hurricane

A History of Trinity Church

FOREWORD

Pine trees, "cathedral" pine trees, rose on the plain like pillars, extending down the slopes that bordered their floor to the rushing river far below. If one could have followed the occasional Indian fisherman, or a questing hawk, the river would have lured one on and up for several miles to another steep slope where trees again invited one to climb to another table-land of forest life. God made the wind in their branches and the voices of the waters His organ, His Aeolian harp, and the wild bird choristers sang sweetly there, and the spicy, tangy fragrances wafted in natural ascending prayer as His incense. The red man, alone in these wild places, sensed the Great Spirit, and the on-coming white man (come to stay and fell the trees) in his way, too, was moved to sense holy ground; for on these two plains were to arise two churches in which the people yet to come through the years would worship God, even as they had in that dear Mother-land of England across the stormy ocean.

Thus out of the silence of the primeval fastland began the Mother Church, at West Claremont, in the Royal Province of New Hampshire in the *New* England:—and thus, later, in the State of New Hampshire of our United States on the second plain, above turning mill wheels in the now harnessed river, grew the Daughter Church and passed to maturity. This maturity of years we are celebrating this fateful year of 1943 by lighting 100 candles, that we, too, may pass on the Light of the World.

* * * *

On April 28th, 1769 a Memorial was dated and sent from Claremont as follows:—

"To, the Reverend Clergy of the Church of England and Missionaries of ye Venerable Society for the Propagation of the Gospel in foreign parts to be convened at New Milford in the Colony of Connecticut on Trinity Week." It runs as follows:—

"The Memorial of us the Subscribers Conformists to the Church of England and Inhabitants of the Town of Claremont in the Province of New Hampshire in New England humbly sheweth That the first beginning of the Settlement of this Town by the Proprietors was about two years ago. And until since the Proclamation of the Peace last between Great Britain and France, this Land was a wild uncultivated Desert which no Christian ever saw except some light Scouts of the English in pursuit of blood-thirsty Savages or of the Wild Beasts of the Earth, we live very remote from all the Clergy of the Church of England and there is but one Church in this Province which is at Portsmouth, under the pastoral Care of the Reverend Mr. Browne who is about 140 miles distant from us. Five infants born here are yet unbaptised for no Missionary has yet give us a visit yet we maintain our principles of Conformity."

Much follows on the Right of Land granted for "Use of a School by Benning Wentworth our late Governor," the Glebe Right and the Right granted to the Society for the Propagation of the Gospel in foreign Parts—this Memorial requests that Samuel Cole, Esq., "be appointed Catechist and Schoolmaster among us." The Convention assembled at the Trinity season forwarded it to London to the Society with, "respect to Samuel Cole, Esq.; we can likewise bear a good Testimony in his Favor in all such Particulars as the Society (our good Benefactors) require in a Person to be received to Their Service. This good old gentleman many years since, designed to make Application for holy Orders, but by a Series of unexpected Occurrences has been prevented. He was educated at Yale College—is now advanced in years, has always been esteemed a Gentleman of much Godliness, Honesty, and Sobriety; and in a word, we think (but with Submission) Mr. Cole might be with great Propriety and Usefulness employed at the aforementioned Place as Catechist and School Master." The Society in London agreed to so do "and that Inquiry be made, whether Mr. Badger does not occasionally visit these people." "We know from Mr. Cole's letter that he visited Claremont at least once prior to 1771" in his itinerant missionary travels in New Hampshire to settlers attached to the Church of England. Another

picturesque and vividly imaginative gentleman, the Rev. Samuel Peters, likewise so journeyed and visited our ancestors but the Revolution drove him back to England. A letter from Mr. Cole dated December 26, 1770, to the London Society mentioned, "There have been ten infants baptized in this town since we came here, five by the Rev. Mr. Badger and five by the Rev. Mr. Peters." Mr. Cole continues: "We assemble every Lord's day and I read such parts of the Common Prayer, the Lessons, etc., as are generally supposed may be done without infringing on the sacred function, and the church people constantly attend. We read Archbishop Sharp's and Bishop Sherlock's sermons.

"I am desired by the Wardens and the Vestry of the Church in Claremont," etc. "I would humbly beg of the venerable Board some Bibles, Common Prayer Books, Catechisms, etc." The Society sent him "Six Bibles, six New Testaments, twenty-five Prayer Books, and twenty-five Lewis Catechisms" for the benefit of the children in his school. In an earlier letter Mr. Cole had desired two or three dozen Psalters, "for they are not printed or used by the Dissenters, and therefore seldom to be had."

The Society sent to this incipient Church in the wilderness its first Rector, a gracious and cultivated man, the Rev. Ranna Cossitt born in Granby, Conn., educated by the Society and ordained in London in December, 1772. The human interest is strengthened by Mr. Cossitt being son-in-law of Samuel Cole who so faithfully had nourished the little flock formerly organized by the Rev. Peters in 1771, as he reported.

"The first parish of the Church of England in western New Hampshire was organized in Claremont in 1771. Its Church is the oldest still standing in the state. It was built in 1773, on 'the Plain' within the shadow of Twistback, a little south of Sugar River, and a little more than a mile from the Connecticut. The plans were sent from Portsmouth by that gracious Royal Governor, John Wentworth. It is designated on early maps as 'the English Church,' " so writes the historian, the late George B. Upham, Esq., in his introduction to "A Masque, Precursors of the Revolution" which, he wrote for the

Union Church, West Claremont, N. H.

150th anniversary of the Parish, which was performed about the Church steps and in the locust grove thereby on July 27th, 1921, during the rectorship of the Rev. George Huntington, who impersonated in the tableau following, the Rev. James Howe.*

The Reverend Ranna Cossitt was ordained Priest Sunday, March 7, 1773, in his Majesty's Chapel Royal at S. James' Palace in Westminster, by the Bishop of London. On the 28th day of June, 1773, Mr. Cossitt was collated into the Parish by Governor John Wentworth. Mr. Cossitt did missionary work up and down the Connecticut River. His name Ranna, is an anglicising of the French René as the Cossitts were French Huguenots who emigrated to England. Staunch in his loyalty to England, he was obliged to leave his parish and go to Cape Breton as the storm of the Revolution gathered. He died in Yarmouth, Nova Scotia, 1815.

From 1785 to 1819 an interesting succession of priests officiated at our Mother Church, Union, West Claremont. On April 13, 1819, the Rev. James Blake Howe, deacon, of Dorchester, Mass., was called to Union Church and community. May ,7 1819, Bishop Griswold, who had ordained him Deacon, made him Priest at his See in Pawtucket, R. I. It appears from records kept by Mr. Howe that prior to his call to Union Church, he did some work in Claremont Village in the summer and autumn of 1818.

On November 18, 1822, Bishop Griswold consecrated the already purchased Brick Meeting House built in 1814 by the Universalist, Baptist, and Methodist Societies which stood on the present site of Trinity Church (1943), naming it Trinity Chapel of Union Parish, a quaint, sixteen-sided, steep cupola-crowned edifice with two tiers of small-paned windows.

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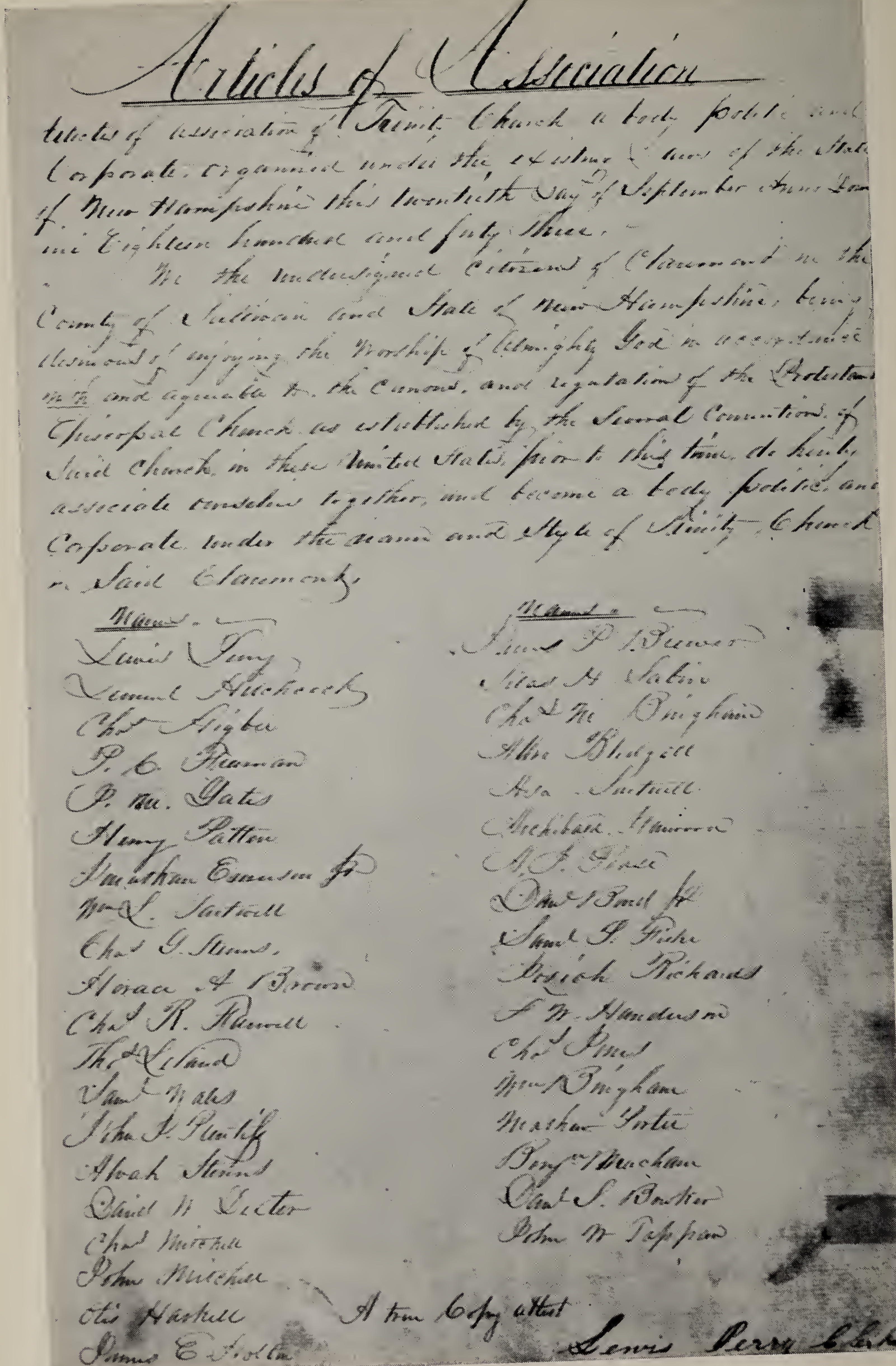
* The historical writings of the late George B. Upham, Esq., especially "Pre-Revolutionary Life and Thought in a New Hampshire Town," Granite Monthly, 1922, have been quoted, also facts supplied from research from Miss Anna Lewis, Charles B. Spofford and Major Otis F. R. Waite, author of the History of the Town of Claremont, N. H. (published 1895).



Articles of Association

Articles of association of Trinity Church a body politic and Corporate, organized under the existing laws of the State of New Hampshire this twentieth Day of September Anno Domini Eighteen hundred and fifty three.

We the undersigned Citizens of Claremont in the County of Sullivan and State of New Hampshire, being desirous of enjoying the Worship of Almighty God in accordance with and agreeable to the Canons, and regulations of the Protestant Episcopal Church as established by the several Conventions of said Church in these United States prior to this time do hereby associate ourselves together, and become a body politic and Corporate under the name and Style of Trinity Church in said Claremont.

Names.

Lewis Perry
Samuel Hitchcock
Chas Higbee
P. C. Freeman
P. W. Gates
Henry Patten
Jonathan Emerson Jr
Wm L. Sartwell
Chas G. Stevens,
Horace A. Brown
Chas R. Haswell
Thos Leland
Saml Wales
John S. Plaistiff
Alvah Stevens
Daniel W. Dexter
Chas Mitchell
John Mitchell
Otis Haskell
James E. Holton

Names.

James P. Brewer
Silas H. Sabin
Chas M. Bingham
Albin Blodgett
Asa Sartwell
Archibald Hamison
A. J. Fisher
Danl Bond Jr
Saml P. Fiske
Josiah Richards
F. W. Henderson
Chas Jones
Wm Bingham
Nathan Porter
Benjn Meacham
Chas S. Baxter
John W. Tappan

A true Copy attest Lewis Perry Clerk

Diocese of New Hampshire.

In the name of God. Amen:—

Whereas it has pleased Almighty God in the bounty of his Providence and the fulness of his grace to put it into the hearts of his servants, the Wardens, Vestrymen and People of Trinity Parish in the town of Claremont and Diocese aforesaid, to erect a house of worship to the honor of his great, glorious, and blessed name:

And, whereas the said Wardens and Vestrymen, acting for and by authority of the corporation of said Parish, by an instrument this day presented to me and publicly read, have appropriated and devoted the same house to the service of Almighty God, the Father, the Son and the Holy Ghost, according to the Doctrines, Discipline, Government and usages of the Protestant Episcopal Church in these United States, to be used by a congregation in communion with the same:

And whereas the said Wardens & Vestrymen, acting by the same lawful authority, have by the same instrument requested me to take their said house of worship under my spiritual jurisdiction as Bishop of the Diocese of New Hampshire and that of my successors in office, and solemnly to consecrate it to the purpose aforesaid by the name of Trinity Church:

Now therefore be it known, that I, Carlton Chase, Doctor of Divinity, by Divine permission Bishop of the Diocese of New Hampshire, in compliance with the request so made and in conformity to ancient usage, do, by virtue of my holy office, this day dedicate and solemnly consecrate to God, the Father, the Son and the Holy Ghost, three persons in Unity of Godhead, and to the sacred purposes of the Redeemer's Kingdom, This the aforesaid house under the name of Trinity Church — forever separating it from all unhallowed, wildly and common uses — and requiring and enjoining, that henceforth it shall be wholly and exclusively devoted to the sacred uses and services of the most holy religion of Jesus Christ, according to the Doctrines, Discipline and Worship of the Protestant Episcopal Church in the United States of America.

In testimony whereof I hereunto set my hand and the seal of my office, this twenty fifth day of May, in the year of our Lord, one thousand, eight hundred and fifty three.

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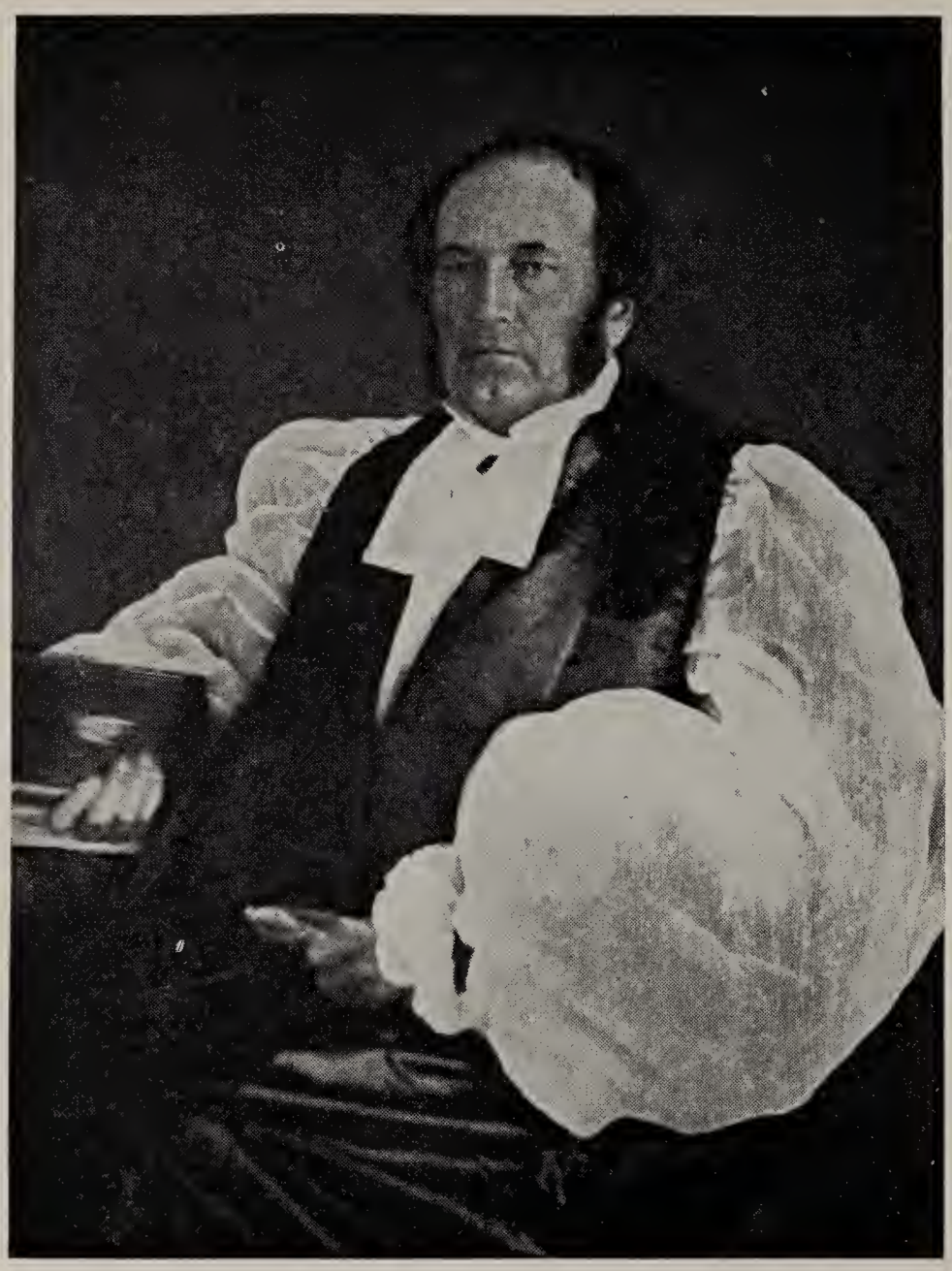


THE RT. REV. CARLTON CHASE, D.D.

The church was unheated, the people bringing their own foot stoves.

On August 26, 1843, a special meeting of the Parish was held in Union Church: resolved that Union Society was willing to relinquish all rights and claims and titles to Trinity Chapel, to a new Society in the Village as soon as said Society is legally formed. (Note the services of Mr. Howe were equally divided between the Church and Chapel during the greater part of his long and useful rectorship.)

A TRIBUTE TO THE REV. JAMES BLAKE HOWE

"The ministry of Mr. Howe in Claremont was more than ordinarily useful. Mr. Howe was a Christian gentleman. He regarded his position as parish priest one of high honor, and was always contented and cheerful in doing its important and delicate duties. He was truly a gentleman of the old School. Like Bishop Griswold he continued to wear, as long as he lived, the long stockings, and short clothes of the olden times. He was open, frank, hearty, courteous, sincere, true to his convictions of duty, earnest in his religious feelings. In short, he was a man to win the confidence and affection of his people. Until he left the parishes of Trinity and Union, no parish was more united or more cordially attached to its Rector." (From Dr. Isaac Hubbard's address at the 100th Anniversary of Union Church, West Claremont.)

On September 20, 1843, the Parish of Trinity Church was legally formed.

Between November, 1843, and Easter, 1844, the Rev. Eleazer A. Greenleaf officiated as supply at Trinity Church. December 30, 1843, the Rev. Carlton Chase, D.D., was called and he was "instituted" as rector April 14, 1844.

On October 20, 1844, the Rev. Carlton Chase, D.D., was consecrated Bishop of New Hampshire in Christ Church, Philadelphia, by the Right Reverend Philander Chase, D.D. While Bishop he was still Rector until June 1, 1863, making Trinity

Church the first pro-cathedral and Claremont the See of the Diocese. He was connected with our Parish for nineteen years; his letter of resignation follows:—

June 1, 1863, Diocese of New Hampshire

To the Wardens and Vestry of Trinity Parish:

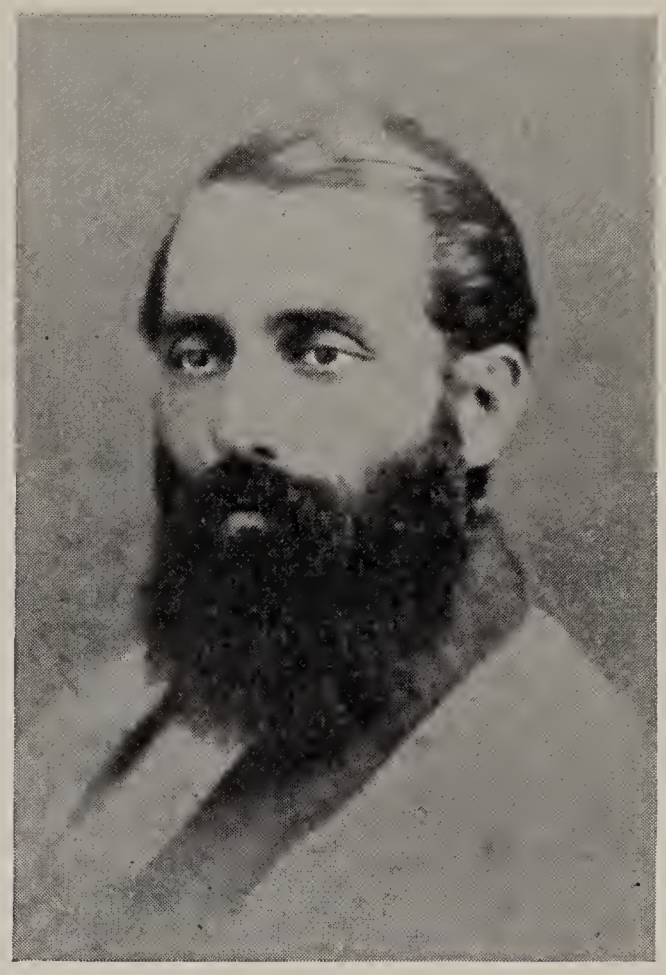
Dear Brethren, Proceedings in the late Convention, by which the Diocese assures by full support, and solicits for itself my undivided cares and labors, make it my duty to resign the rectorship of your church. This I beg leave now to do. And in doing it, I assure you, Brethren, that my connection of 19 years with Trinity Church has afforded me immeasurable occasions of happy and grateful remembrance. As your Bishop I shall be in your service, and shall be most happy at all times to do what I can for Trinity Church.

With much affection and respect,
Yours, in most holy bonds,
CARLTON CHASE.

The brick church, having served its usefulness, was razed in the early part of 1852. The cornerstone of the present church was laid June 16, 1852, as follows: "I, Carlton Chase, D.D., Bishop of the Diocese of New Hampshire, in the 59th year of my age, and in the 80th year of the episcopate—Millard Fillmore being president of the United States, and Noah Martin being Governor of New Hampshire—this 16th day of June in the year of our Lord one thousand eight hundred and fifty-two, lay this cornerstone of Trinity Church, and with my own hand make this deposit."

The architects of Trinity Church were Messrs. Wills and Dudley of New York City, the builders, Messrs. Washburn and Nichols of Albany, N. Y. The building committee was Messrs. Charles N. Bingham, Lewis Perry, Charles F. Long and Alvah Stevens. The Church edifice completed was a Gothic Church built entirely of wood.

Bishop Chase died on the 18th day of January, 1870, at the age of 76. When Bishop Chase resigned as rector, the wardens and vestry called the Rev. John Milton Peck of Warren, R. I., to become rector, which began on August 2, 1863. Rev. J. M. Peck had been rector also of the Church at Rutland, Vt., and other parishes. He labored earnestly to continue the work begun in the village under Bishop Chase. The rector in his annual report of June, 1867, reported 12 baptisms, 20 confirmations, and 160 communicants. He left Trinity Church the same month, and died at Longwood, Mass., June 25, 1890.



THE REV. JOHN MILTON PECK
1863-1867

On the 1st of August, 1867, the Rev. Dr. Hubbard became rector. The Rev. Isaac George Hubbard, D.D., was born in Claremont, N. H., on April 13, 1818. He was the son of Isaac Hubbard, who was for many years warden of Union Church, West Claremont. He graduated from Trinity College in the year 1839, and passed from college into the General Theological Seminary of New York City, where he spent two years, and was compelled by his limited means to finish the prescribed course of study with Bishop Carlton Chase of Claremont. He was ordained Deacon by Bishop Chase in Trinity Church, Claremont, June 25, 1845. He served his deaconate in Vergennes, Vt., and was ordained Priest by Bishop Chase in March, 1847. The first three years of his priesthood he was rector in Potsdam, N. Y. In May, 1852, he became rector of S. Michael's (now Grace Church), Manchester, N. H., where he remained until February, 1866. In August, 1867, he accepted

the rectorship of Trinity Church, Claremont, where he remained until Easter, 1875. He died in 1879.

In 1871 the Parish sold its rectory for three thousand dollars and purchased the Dr. Robert Gleason house and grounds adjoining the church lot for four thousand five hundred dollars. In 1884 the old buildings on this lot were sold for about one hundred and fifty dollars, to be removed.

In September, 1866, Simeon, George G. and Lemuel N. Ide presented to Trinity Church a bell weighing 1,057 pounds, and costing, with mountings, etc., $531.62, "for religious and church uses only."

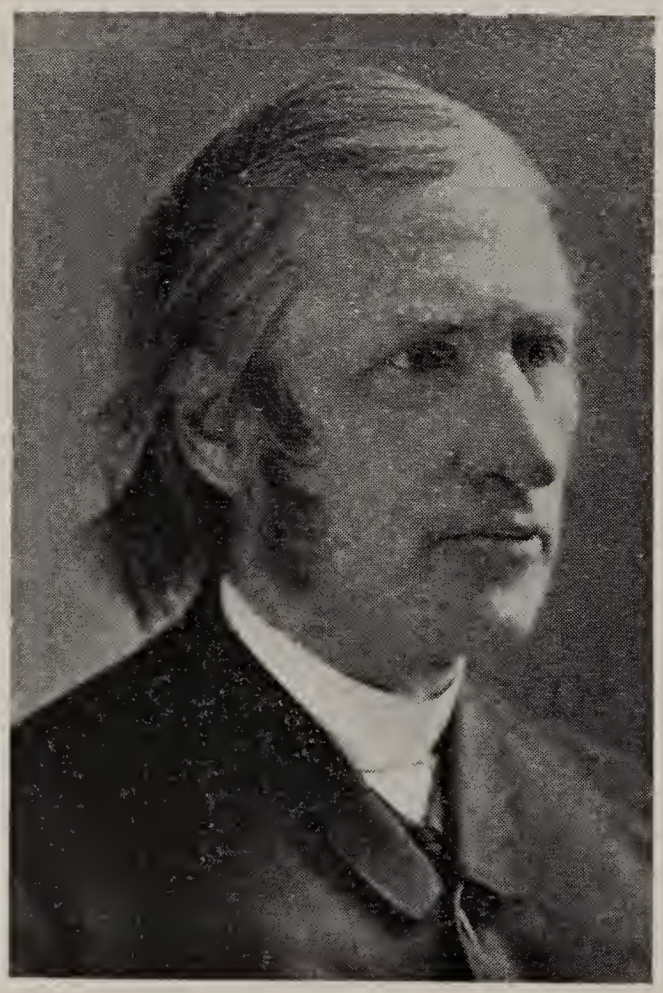
The following explains itself:

Claremont, New Hampshire
December 19th, 1871

To the Rector, Wardens and Vestry of Trinity Church:

Gentlemen: I have had prepared a Memorial Tablet in memory of the Right Reverend Carlton Chase, D.D., our late worthy Bishop and Rector, which I herewith offer for your acceptance, to be placed in the chancel of the Church.

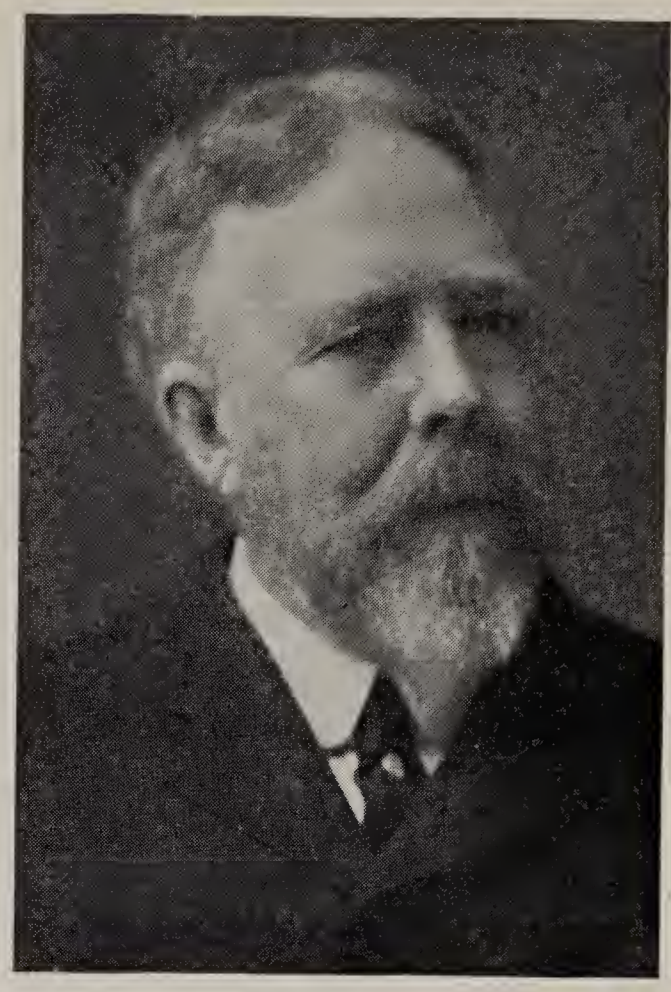
Very truly your associate in the Vestry,
GEORGE L. BALCOLM.



THE REV. ISAAC HUBBARD, D.D.
1867-1874

Dr. Hubbard was granted a vacation and went to Europe.

The Reverend C. R. Batchelder, Reverend Mr. Pearson, and others supplied until the Rev. Henry Ferguson was called. The Rev. Henry Ferguson, Rector of



THE REV. HENRY FERGUSON, LL.D.
1878-1881

Trinity Parish from March 3, 1878, to December, 1880, was born in Stamford, Connecticut, in 1848, and was the son of John and Helen (Morewood) Ferguson. He received his A.B. Degree from Trinity College, 1868, and his M.A. in 1875 and LL.D. in 1900. He was married to Emma J. Gardner of Middletown, Conn., October 15, 1873. Made a deacon in 1872, priest in 1873. He was Rector of Christ Church, Exeter, N. H., from 1872-1878. Professor of History and Political Science in Trinity College 1883-1906. Rector of Saint Paul's School, Concord, N. H., from 1906-1911. Died in Hartford, Conn., on March 30, 1917.

Dr. Ferguson, who graced our parish a few short years, was a churchman and educator of distinction and wide cultivation.

The Rev. Charles Stuart Hale was born at Brandon, Vermont, on April 30, 1835. He was the son of Dr. Josiah W. and Maria Tracy Hale. On July 6, 1875, Dr. Hale married Mrs. Louise (Weed) Stevens, and later married Clara Farwell Blodgett on October 2, 1884. Their children were the Rev. Edward Stuart Hale (deceased), the Rev. Charles Stuart Hale, Jr., George Hale, and Mary Hale. Dr. Hale served as Rector from April 24, 1881, to May 31, 1885.

It was during this Rectorship that the present choir room was erected and dedicated.

In February, 1882, our present organ was placed in the Church. There was a chancel choir of men and boys, one of the earliest in New England.

Dr. Hale had extensive knowledge of things ecclesiastical and historical pertaining to the Church of England and the American Church, as well as of Church architecture and music.

COMMUNICATION IN "THE CHURCH JOURNAL" 1886

MESSRS. EDITOR:

We read "The Church Journal" over here in Fairview, and often are interested exceedingly in the accounts of your correspondents concerning Confirmations, Conventions, and all sorts of pleasant services in their churches at home. You have not often heard from S. Dunstan's, Fairview. We have no wish to advertise our parish or its Rector. We will just borrow names, but at the same time jot down sundry facts.

Fairview is in the little province of New England, but away back, so that when the wind is right, and the air clear, we can hear the distant railway whistle. The stage coach finds us quite easily, bringing the New York and Boston mail-bags, and a handful of venturesome travellers for the Eagle Hotel.

THE REV. CHARLES STUART HALE

The Merciful Father has given us a healthy atmosphere, and a goodly portion of the beautiful scenery which adorns His footstool, and scarcely can you find greater numbers of hardy old men in the same population than in our quiet township. Aside from the rich and comfortable farms that help to make our material wealth, we have a little of the spice of manufactures, but we do not go far in that line, and of

course you know there must be here some of the rival sects which have left the Old Church and are trying to save souls, not in the way the Master and the blessed Apostles taught, and when one of S. Dunstan's people is laid to rest in the quiet church yard and the Rector just announces the name among the deaths in the Fairview Gazette, in the communion of the Catholic Church, you ought to see the scowl on the faces of our dissenting brethren who say the worship at S. Dunstan's is all a mockery and its Rector an unconverted man. They know not how dear are those words of the "Visitation" prayer when said of the pious departed.

But there are two Churches that have a right to be so called in Fairview—old S. Anne's at the Riverside Farms, the old settlement, and the younger S. Dunstan's at the new village. The old parish, so my city cousin who called the other day from Philadelphia said to me, has "gone to sleep long ago." Well, you might ask "has a Church a right to go to sleep?" I'll not say anything now about a sort of millstone on the neck of old S. Anne's called "afraid," but then the old parish has done much good for the world, and its old members have at last nearly all died and the young gone away from that part of "Fairview," and the few that kneel in those great square pews and confess their sins of a Sunday morning with good Father Whitcomb, mean to keep the Old Church open and the sweet old bell swinging until the last shall have slept with his Father, and, dear Sirs, it is a holy place. We have felt the tears starting as we stood once in that huge gallery and looked down upon the vacant pews and the walls that might speak of so many that have gathered there, but now have departed, and thought of the holy service heard there, and in old S. Anne's it was that the old Bishop Weekheart of blessed memory first laid his hands in Confirmation upon my head after his Consecration. But those that gathered there once, the young and the old, the faithful and the unfaithful, are lying now under those locusts you see ever in the church yard not to rise again till the last Advent of the Crucified.

If you climb the hill just back of S. Anne's and look down the valley the other side, you see where the new village has

risen with the noble spire of S. Dunstan's shooting upward and bearing aloft the holy cross of our salvation. True we have no massive Gothic pile of solid stone and more's the pity, when good old honest granite lies right about us. But some of the last class of young masters and misses for Mr. Earnest, our Rector, believe that people ought to be presented to the Bishop when they are quite young, can well remember when the city architect came, our people having taken down the old brick octagon that had been called by several Christian names before the "Episcopals" bought it and put up our cozy and not inelegant timber church.

"Yes, 'tis the village joiners' work
With but his axe and saws,
'Tis what a rural parish could
With what its farms supplied,
Not what in mind and heart they would
Had they the gold beside."

All that the Church requires it hath, Chancel, porch and nave, and I have often heard our Rector say that if the outside were plain, yet its inner completeness and beauty were worthy of many a city church, and few spires though it be of wood, rise more gracefully and nobly than ours. And then S. Dunstan's is well filled every Sunday morning notwithstanding how much Parson Winthrop has howled against us in the "Orthodox" meeting house on the other side of the Common, and begged his people not to attend our dear Christmas services, while every Eastertide brings in a goodly wave of new comers that want seats and are not to be frightened away by what the Methodist class leader told one of the young people who thought of attending Church about our worship's being just like the "Catholics." Don't you wonder that any one in our day can be so foolish as to call that medieval schism "Catholic" and would you believe it, Mr. Earnest can hardly get Mr. Pettigrew, the young vestryman, or the Hon. Mr. Thomas, our representative, to say "Romish" when talking about "popery," and yet they will stand up in Church and repeat after him in good dictionary terms "I believe in the Holy Catholic Church." I think Mr. Earnest would agree with all your talk about having more

Bishops for he calls for our Bishop to come and visit us about every six months, and has done so for years, always by God's grace being able to present him some who can say the Creed, the Lord's Prayer, and the Ten Commandments, and he trusts are "sufficiently instructed beside," and our Bishop does come always most gladly and willingly and we look to see those venerable hands laid in Apostolic blessing upon our sons and daughters and to hear his fervent benediction. You ought to have been here last Christmas day. If you remember you were groping your way through a dismal fog and rain to church and our brethren in Phila in a drenching all day, while here in Fairview it was the most glorious sunshiny day, and the ground covered with the fairest snow drifts you can imagine, and didn't the people turn out? A Church full though it were a week-day! And it so happened that the Bishop, having given us a visitation the Sunday before, stayed over Christmastide with us, and he said, old Churchman as he is, he never spent so happy a Christmas, and that he said, too, before the evening service when the parish children surprised him with a gift of an Episcopal seal ring, heavy and rich, just after they had sung their carols in his presence and he had blessed them with quivering lip when afterwards the Rector had asked them all to kneel before their Bishop around the prayer desk.

I know the Bishop thinks now with holy pleasure of Fairview and S. Dunstan's, as he wears the golden token, and remembers that bright Christmas day.

Perhaps you might like to ask what sort of preaching does Mr. Earnest give us? Well, he don't like to hear us talk about preaching at all, but says "Come to Church and say your prayers." But I know lawyer Brown told him not long since, "Mr. Earnest, I don't agree with all of your opinions in the pulpit," and our Rector said, "I haven't any opinions. I didn't make the Bible or Prayer Book." So you see that he preaches only what the Church has put in his mouth as the truth, not to please the lawyer or the doctor if they should chance to be a little "liberal" or shaky in their theology.

Something like that he told the Baptist preacher last winter when a certain family thought they must have two ministers

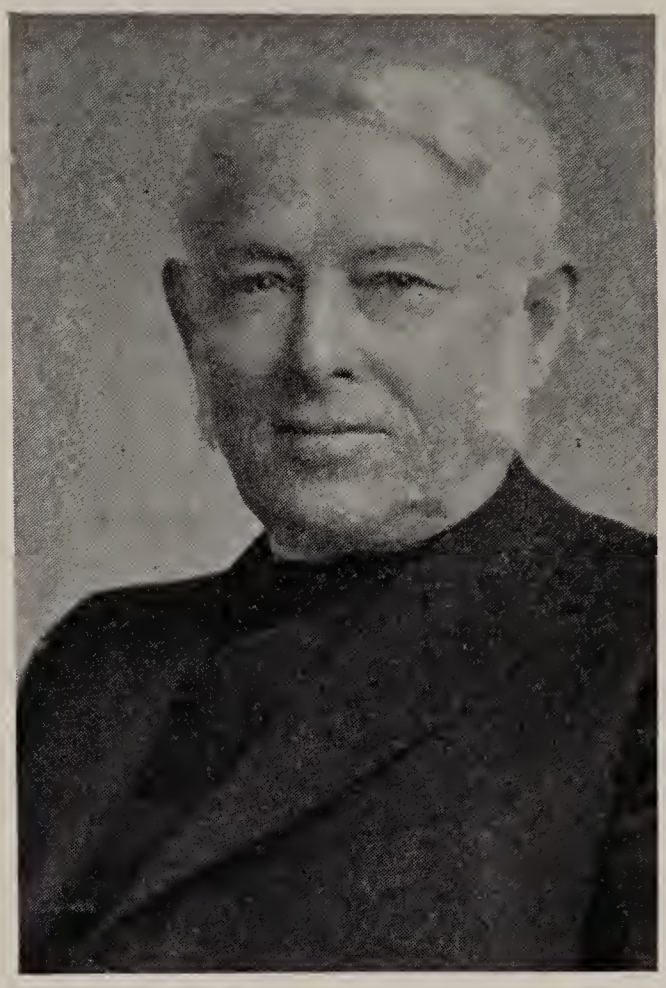
to bury their poor dead boy. "Brother Earnest, what part will you take in the solemn services?" "Oh," said our Rector, very pleasantly, "my part was all laid out and prepared for me long before I was born. I will read the Burial Service of the Prayer Book and will leave the rest for you." The modest Baptist Brother very wisely did not do any "rest" but took a Prayer Book and joined in heart in our sublime and comforting ritual for the Christian dead. But perhaps I am writing too much, and you won't care to know anything about Fairview and S. Dunstan's again. But you must let me just tell you about one thing, even if you can't stop to print about how we have had the Church enlarged to accommodate a hundred new people; the organ moved from behind the congregation up to its proper place near the chancel so as rather to lead the people into good old congregational singing instead of seeming to push them into it or a regular choral service that the Rector and the young choir have tried once or twice, which the Bishop pronounced when he heard it last Christmas night, "just right," or the public catechisings which frequently occur instead of an afternoon sermon, but which some of our not very prayerful worshipers itching for sermons all the time call a real "sell," and our pleasant Bible classes at the parsonage of a Friday evening—and that is a new bell. S. Dunstan's people did without a bell about long enough, and bad enough was it on Sundays to be bustled into Church by that miserable steamboat bell in the tin-topped belfry of the old townhouse, which besides ringing for all of the congregations of the village on Sunday, also rang furiously for every strolling lecturer on Spiritualism, or a few broken down actors or negro minstrels that picked up the boys' quarters through the week. But, oh dear, when holy Lent came, how one would look up to that fair tower on S. Dunstan's and wish that a bell was there to ring for us alone the call to prayers. Mr. Earnest hadn't the heart to say much about it now that the parishioners had so promptly followed his advice to enlarge the Church and had obtained the "Small" property for a comfortable parsonage all within eighteen months, for he knew the carpenter's bill was not quite all paid up, and so he waited patiently for the right time to come.

But this summer two pious communicants of our parish, brothers, and both straightforward churchmen ("high" and "low" the people here neither know nor care much about) with a will to do and to give, just said to themselves, "S. Dunstan's shall have a bell." God had given them the means and they knew how to use it. They were a little cunning withal, for they wanted to have the bell ring out from the steeple before the Rector should know anything about it. But when the hoisting tackle was on, and the rope straightened out for all hands to pull, there was Mr. Earnest with the rest pulling with all his might, and isn't it a beauty! One of Meneely's best and cast with the holy cross and donors' names upon it. How sweet and mellow its tones. Not another bell like it for many miles, and how pleased the Rector and his wife looked last Communion Sunday, when in counting over the offertory funds after they had come from Church he showed her Meneely's receipt which he found among the dirty scrip, for *one bell* warranted for one year $—— and carefully folded with it this note which he let me read:—"For religious and Church uses only, we give and appropriate to the purposes and for the benefit of S. Dunstan's Church, Fairview, *forever,* the bell and fixtures as per bill of E. A. and G. R. Meneely accompanying. This we do for the glory of God, in grateful acknowledgment of His continual mercies to us and our families, but especially for temporal prosperity during the past year. Herbert Jones, Nathan Jones." There, was not that noble? When the little Joneses of both families, and they are not a few, come into Church, we look upon them as blessed of His who rewardeth the well doer, blessed in having fathers who know from whom all good things do come. Fairview's people were rather astonished at such a queer freak of the brothers Jones, but we know they loved to do just what they did and if they had not been "converted" in the opinion of our Methodist friends, they did show forth the faith that worketh by love. And did you notice, if his excellency the President shall next week appoint Jeff Davis or Fred Douglass for his new Secretary of State, S. Dunstan's will neither ring nor toll in consequence, as some meeting-house bells will be likely to do, but only it can be

sounded for religious and church uses, and never to please or spite any political party. That is settled, thank God, for so the Rector and Wardens have accepted the holy gift. I ought to say the Joneses would feel hurt if you supposed they were the only parishioners of S. Dunstan's who worked and gave for the needs of the church. Of course I can't stop to tell about all, but if you could see Mr. Rigley, our Senior Warden, giving weeks and weeks of his time right out of pressing business when the Church seemed to need just such a man for a certain responsibility, or Mr. Selden, the Junior Warden, who is not backward in his zeal or his most kind and assiduous attentions to the Rector, as well as other noble men giving their time and means to the cause of Christ, to say nothing of the faithful Christian women of the Parish, who are organized as the Rector's Auxiliary, you would believe me that while we humbly thank God for it, S. Dunstan's people are not all the stiff and dead formalists that our poor ignorant brethren of the sects about us are made to half believe by those who ought to know better. Nor is Fairview the only place where just such good deeds would come in good time to help on the Church and Gospel of Christ. Do you know, Messrs. Editors, we will wait and see if some other Churchmen, either in or out of S. Dunstan's parish, will not be guided by the same blessed Spirit to do according to their several ability. For God loveth a cheerful giver, and He will not forget your works and labor that proceedeth of love.—GILBERT.

September 19, 1866.

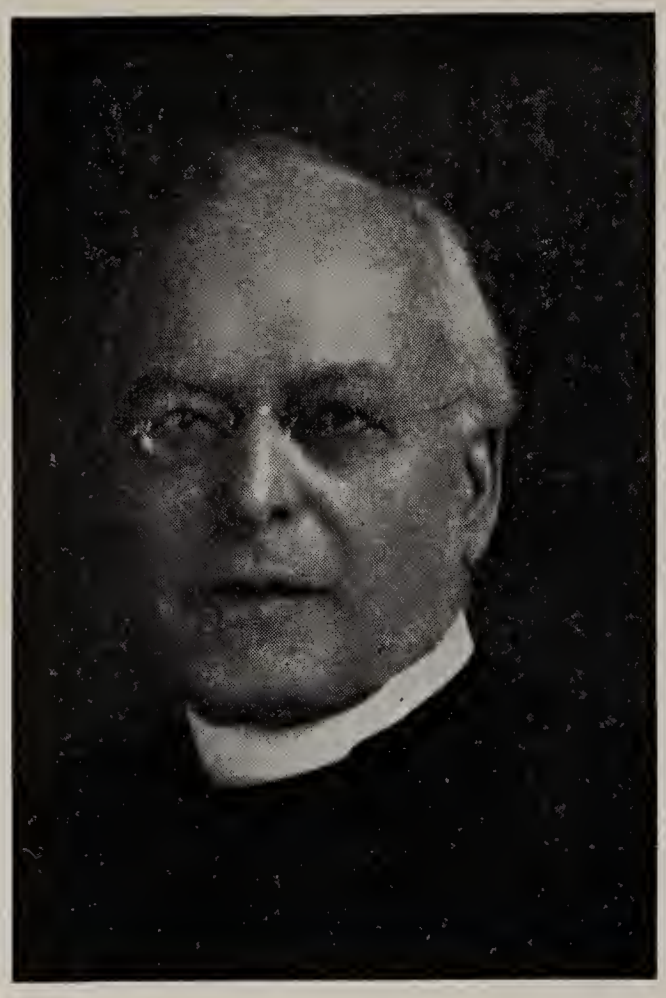
On October 1, 1885, the Parish began a new period in its life history when the Rev. James Brainard Goodrich became Rector, who was born in Glastonbury, Conn., May 10, 1840; and died in Cairo, Egypt, on March 22, 1913. A graduate of Trinity College, Hartford, Conn., and of Berkley Divinity School at Middletown, Conn., deacon in 1869 and priest on June 28, 1870. He married Ida Powell of Hartford, Conn., in 1871, and went to his first parish in Nashua, N. H., where he spent the years of 1871-1876. From 1876-1880 he was in Lancaster, N. H., and while there built churches in Bethle-



THE REV. JAMES BRAINARD GOODRICH

hem and Littleton. From 1880-1886 he resided in Windsor, Conn., and was in charge of the Church there, and in 1885 he moved to Claremont, N. H., where he was in charge of Trinity Church and built the summer Chapel of S. James' at Burkehaven, N. H., on Lake Sunapee. In 1899 he was called to be Rector of All Saints' Church, Littleton, N. H., until his retirement in 1905. During those years, seven children were born to them, Mary, Alice, Edward, Isabella, Amy, and two who died in infancy. His daughter Isabella became wife of Rt. Rev. Edward Melville Parker. Mrs. Goodrich died in 1900 and in 1901 Mr. Goodrich married in Cambridge, Mass., Mrs. Caroline T. W. Rice of New York, who survived him. Mr. Goodrich will be remembered as a saintly Rector whose gentle guiding hand never failed his people.

The Rev. Lucius Waterman, D.D., author and churchman, was born in Providence, Rhode Island, on March 29, 1851. He was a graduate of Trinity College in 1871. Three years later he received his M.A. degree. In 1892 he was given degree of Doctor of Divinity. His literary works include "Post Apostolic Period," "Traditions of the Eucharistic Body and Blood of Christ." He was Rector of Trinity from 1899-1902. He was also Rector of S. Luke's Church, Charlestown, N. H. Established a Church in Laconia, N. H., known as S. James' Church, and he presented the church edifice and the lot upon which it now stands to the parish. He married Abbey J. Cate of Tilton, N. H., in 1884. A son, Henry, survives.



THE REV. LUCIUS WATERMAN, D.D.

He was also Rector of S. Thomas' Church, Hanover, N. H., which was his last charge. He died on July 26, 1923.

Dr. Waterman wrought a loving work here. His beautiful liturgical services and his strong Sunday School influenced some of his young men to enter the ministry, and his sermons were a course in Sacred Studies and commentary. He was a fine musician. Above all his scholarship, widely recognized, wrought its fair lustre. Before a new rector was called, the Reverend Herbert Cone held services.

William Edwin Patterson was born in St. Armond, East Quebec, on April 2, 1872, son of Joseph and Selena (LaFrenia) Patterson. He was graduated from Bishop's College, Lenoxville, Quebec, in 1897, obtaining his A.B. in Theology in 1899. He was ordained Deacon, July 2, 1899, in S. Paul's Church, Concord, by Bishop Niles, and ordained Priest by the same in the Church of the Good Shepherd, Nashua.

He was Rector of the Church of Our Saviour, Milford, 1899 to 1903. He became Rector of Trinity Church in September, 1903, and of Union Church on April 17, 1904.

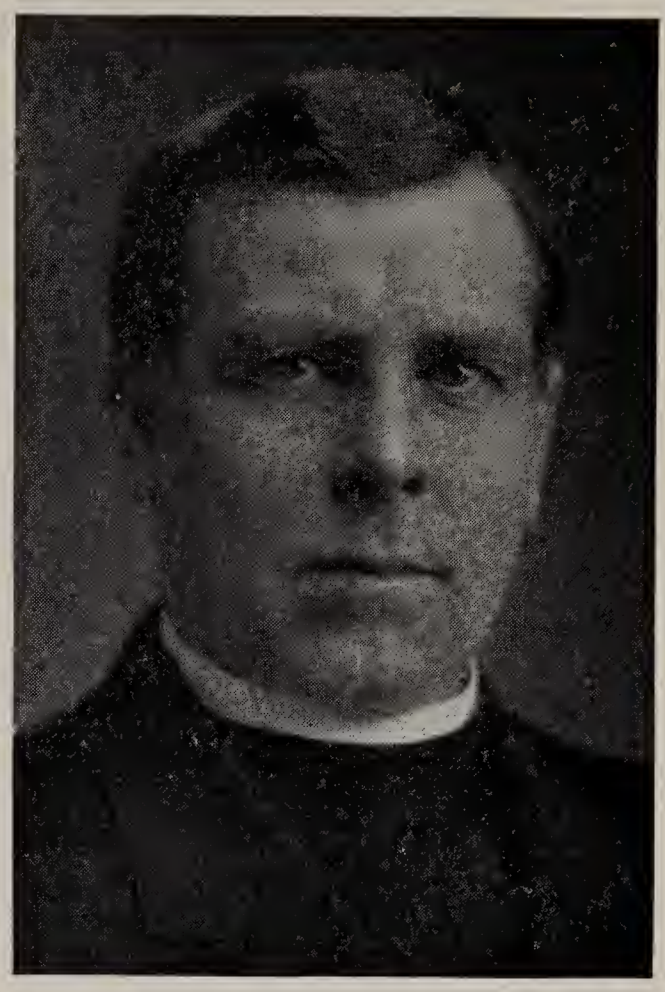
Rev. W. E. Patterson had for assistants: Rev. Ora W. Craig, Rev. Thaddeus W. Harris, Rev. Lawrence Amor, Rev. Albert E. Bowles, Rev. Austin H. Reed.

Mr. Patterson began mission services in Newport. The crowning of his work there, built by one of his parishioners, was the beautiful Church of the Epiphany.

Mr. Patterson had a strong influence upon boys and young men. Many young people got initial direction from him. Deep

religious zeal and insight, a gift for organization and direction, especially in education of young people, unusual executive ability, a genius for friendship and giving help, these are among the traits that made him the beloved Pastor and Priest.

In 1913, a parish house was built adjoining the back of the Church and the north side of the Chapel. It contains a ladies' parlor, and kitchen, and a stage opening into the Chapel.



THE REV. WM. EDWIN PATTERSON

He resigned the rectorship of Trinity and Union Churches September 23, 1917, to become Rector of S. Saviour's Church, Bar Harbor, Me. On October 11, 1917, Mr. Patterson married Maud D. Hunt. He remained Rector of S. Saviour's Church until the time of his death on June 1, 1941.

Need of religious education on Mount Desert Island, Maine, was first sensed by the Rev. William E. Patterson while Rector at Saint Saviour's Church. At first as a pioneer, he was not able to get the support of the many Churches on the Island. He began having classes in his own parish Church for boys and girls of all ages after school hours. The pastors and parents in the town realized the great results in this work, and petitioned the town that "weekday or released time for religious education" might become a reality on Mount Desert Island at Bar Harbor, Maine. William Patterson was the first chairman of the Board of Weekday Released Time for religious education on Mount Desert Island. Since his death in June, 1941, there has been given to S. Saviour's Church, a fund to continue the work he fostered, and that was a most important step in the education of modern youth.

TRIBUTE TO THE REV. WILLIAM E. PATTERSON

"Since a year ago we have lost by death a faithful servant of God, the Reverend William E. Patterson, faithful pastor, able educator, inspirer and friend of youth, for many years Rector of Saint Saviour's Church, Bar Harbor, Maine." (From the Bishop's Address in Diocese of Maine, in Portland, Me., May 19, 1942.)

After Rev. W. E. Patterson resigned and before a new Rector was chosen, services were held by Rev. F. S. Beattie, Rev. Loren Webster, Bishop Parker, *Rev. George Huntington* and Rev. Howard Ingham. On November 18, 1917, the Rev. George Huntington became Rector of Trinity and Union Churches.

Rev. George Huntington was born in Lake George, N. Y., August 12, 1862, a son of Rev. Henry S. Huntington and Geneva (Crosby) Huntington. He attended the DeLane Divinity School. He was ordained a Deacon in 1902, Priest in 1904, by Bishop Walker of Western New York. He was Rector S. James' Church, Hammondsport, N. Y., 1902-05; Assistant Rector S. Paul's Church, Buffalo, N.Y., 1905-06; Rector in Charge S. Paul's Chapel (Trinity Parish), New York, 1906-07; Rector Grace Cathedral, Indianapolis, Ind., 1907-09; Rector Trinity Church, Niles, Michigan, 1909-16; Associate Rector S. Luke's Church, Philadelphia, Pa., 1916-17; Rector *Trinity and Union Churches,* Claremont, November 18, 1917-July, 1926.

REV. GEORGE HUNTINGTON, *Rector*

On September 22, 1908, Rev. George Huntington married Elizabeth Ray. Mr. Huntington devoted himself to His Master's service. Among young people and the Sunday School he and Mrs. Huntington did notable work. Illness came in his last year. He resigned in July, 1926, and was later placed on the retired clergy list.

(From July to September 1st, the services were held by different clergymen.)

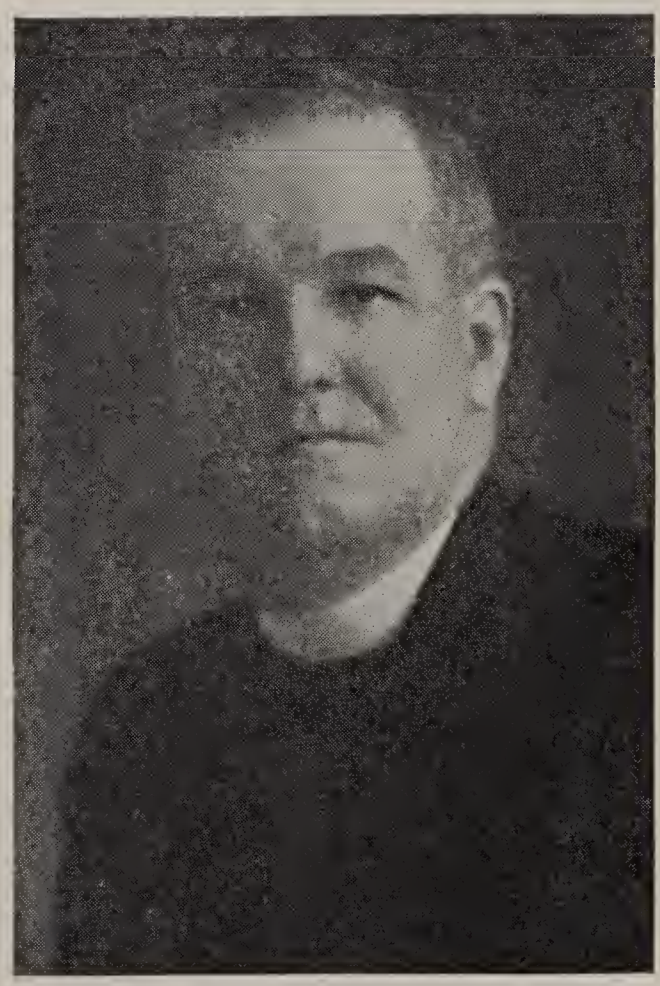
Rev. Leland Grover Chase was born in East Fairfield, Vt., May 15, 1886, a son of Isaac Newton and Inez Laura (Hull) Chase. He attended Brigham Academy, Bakersfield, Vt., University of Vermont, Burlington, Vt., and Jefferson Medical College, Philadelphia, Pa.

On June 27, 1917, Rev. Leland Chase married Agnes Viola Mitchell. Their children are Leland G., Jr., Agnes Viola, and Richard John.

He was ordained a Congregational minister at East Fairfield, Vt., June 19, 1919. While in the Congregational Church, he held parishes in East Braintree and Wilder, Vt., and West Lebanon, N. H. He was chaplain at the Vermont State Prison eighteen months before he came to Claremont in 1926.

He was ordained deacon June 7th, 1926, by Bishop Dallas in S. Thomas' Church, Hanover, N. H. He was ordained Priest by Bishop Dallas December 31, 1926, in the Chapel of the Holy Angels, Concord, N. H.

On September 1, 1926, Rev. Leland Chase became Rector of Trinity and Union Churches.



THE REV. LELAND G. CHASE
1926-1932

Mr. Chase received national recognition for his spiritual work among the prisoners.

He was a member of the Bishop's Council and became priest in charge of the Church of the Epiphany, Newport, with his other duties.

On May 2, 1932, the Reverend Leland Chase died. His last official act as priest was at the Service of Confirmation by Bishop Dallas at the Rectory on March 8, 1932, when three men were confirmed. His last sermon, on Easter Day, was of "life eternal."

Funeral services conducted by Bishop Dallas and participated in by the clergy of the Diocese were held in Trinity Church, May 4, following the Celebration of the Eucharist. He was buried near his native village, Bishop Dallas holding that last service.

The following editorial from the Claremont *Daily Eagle* is testimony of the position he held in the hearts of that community:

Everyone who knew the Reverend Leland G. Chase at all senses in his death a personal loss, the passing of a friend who possessed in abundance the qualities of complete understanding, sympathy and genuine interest in his fellow men. Here in Claremont, in Lebanon, and in the neighboring towns of Vermont, where he held pastorates, the news of his death will shock and grieve many who knew and loved him. And throughout the country, a scattered band of men who went out from prison walls at Windsor, some to a regenerated living and others to sink back to the underworld, will learn of his death with an honest sorrow. To them in their darkest days he was a friend of the friendless; one who knew their faults and their frailities and yet believed in them. To him they turned for advice and material assistance when the prison gates opened and set them free. To him they returned when an unfriendly world made the going too hard. And he never failed them. The little he had he was ready to share with them; his purse, and his home and his heart were always open to these unfortunates who

became his charges during the period of his service as chaplain at the Vermont State Prison.

Mr. Chase was possessed of a delightful sense of humor, and we shall like to remember a Sunday morning not so long ago, when after service, he drew us to one side and said with a chuckle: "I wonder what the reactions of my congregation would have been this morning had they known that one of the two young men sitting in my pew during service was headlined in the newspapers throughout the East some years ago as the Boy Bandit, and the other man equally prominent in the press as a notorious criminal? They are going straight now and are paying me a visit." We wondered then, and we wonder now, whether the influence of the former prison chaplain wasn't the big factor in that "going straight."

Who can measure the influence for good that Mr. Chase exercised on the many other lives with which he came in contact during a singularly useful, but all too brief career of unselfish, truly Christian service?

To those who knew him, Father Chase was not merely a Christian, but, if the expression is permissible, an accomplished Christian. He had a child's confidence in his Father's love, and positive conviction in the Church's position. He had a reason for the hope that was in him. He had faced difficulties, and thought out problems, weighed and compared conflicting views of religious thought.

TRIBUTE TO THE REV. LELAND GROVER CHASE

The Reverend Leland Grover Chase, Rector of Trinity Church, Claremont, and Union Church, West Claremont. He came into the ministry of this church six years ago. With humility, carefulness, and sensitiveness to the souls of his people, these six years brought blessings upon the Diocese. (From Bishop Dallas' list of the departed this life since the last Convention, May 10, 1932, Diocesan Convention held in S. John the Baptist, Sanbornville, N. H.)

One of the spiritual highlights in the Rectorship of the Rev. Leland Chase was the Bishop's Crusade held on February

THE REV. ROMEO C. GOULD, *Rector*

11-18, 1928. The outstanding leader was Bishop Hugh Burleson of South Dakota, and the Rev. Mr. Cook of North Carolina.

Romeo Chamberlain Gould became Rector of Trinity and Union Churches August 1, 1932; he was born in Hanover, N. H., June 12, 1873. He graduated from Pomona College, Cal., with an A.B. in 1899, and from the Episcopal Theological School, Cambridge, Mass., in 1901-02. He was ordained Deacon by Joseph H. Johnson, Bishop of Los Angeles in 1903; and Priest by Edwin Lines, Bishop of Newark, N. J., in 1904. He married Florence Currier of Hanover, N. H., on October 15, 1904.

He was Rector All Saints', Leonia, N. J.; Rector S. Mary's, Ridgefield Park, N. J.; Curate Trinity Church, Watertown, N. Y.; Chaplain in the Naval Reserve Force; Rector Trinity Church, Utica, N. Y.; Rector Grace Church, Glendora, Cal.; Rector Trinity Church until January 31, 1936.

Mr. Gould did much for the music of Trinity Church and in encouraging its young people in group religious services, as well as in directing them in performance of good music and of plays. He founded and directed the first Parish weekly chronicle, "The Trinity Trumpet." He was priest-in-charge of the Church of the Epiphany at Newport. He was zealous in his parish duties and in training acolytes.

The Rev. Robert H. Dunn, a native of Freeport, Ill., graduated from Princeton University in 1919 and from Union Theological Seminary in 1922. Entering the Congregational ministry, he served as pastor of the Congregational Church at

Lancaster from 1922 to 1926 and later was pastor of the Maplewood, N. J., Church. Taking orders in the Episcopal Church he became priest at S. John Baptist Church at Sanbornville, N. H., and was in charge of missionary work throughout Carroll County. He served in the Diocese as Chairman of the Commission on Religious Education, and on the Diocesan Executive Council. A trained musician, Rev. Robert Dunn directed several oratorios including The Messiah given at Sanbornville. He was past president of the Rotary Club at Sanbornville.

As Rector of Trinity, Rev. R. H. Dunn was very active in the Community Orchestra Movement begun by Father Gould. He was also a member of the Claremont Rotary Club and Secretary of the Claremont Cooperative Concert Association. He organized the men's group known as "The Steeple Club," whose purpose it is to raise funds for the replacement of our church steeple which fell in the hurricane on September 21, 1938.

He directed the Choir while here and unified the women's work of the parish under one head known as the "Women's Auxiliary." Father Dunn reorganized the Y. P. F. work for high school students and also the Trinity Acolytes for boys serving at the Altar.

He served as Rector of Trinity Church from February 1, 1936, to February 1, 1942. He was in charge of the Church of the Epiphany, Newport.

Mr. Dunn, with a wide missionary experience in New Hampshire, brought closer by his experience, enthusiasm and knowledge those widening influences in a parish's life.

THE REV. ROBERT H. DUNN

During the time before calling our new Rector, the Rev. W. M. Hotchkiss, the Rev. Henry S. Steele of Boston and the Rev. Louis Reed, Rector of S. Luke's Church, Charlestown, N. H., graciously carried on the parish work and services.

THE REV. WALTER HOTCHKISS

Our present Rector is the Reverend Walter Malcolm Hotchkiss. He took office on Trinity Sunday, May 31, 1942. He was born in Fall River, Mass., on September 9, 1906, the son of Mr. and Mrs. Frederick A. Hotchkiss. While working in the public library in Boston he attended Boston University and two sessions of the Harvard summer school. He next

went to Nashotah House, a theological seminary in Wisconsin, and later to Greeley State Teachers College in Greeley, Colo., from which he received his B.A. degree in 1934, and his Sacred Theology degree in 1935.

Ordered a Deacon in 1936, he was ordained into the Priesthood in conformity with the second step in the Episcopal ministry on June 11, 1937, and was given charge of S. Andrew's Church at Fort Lupton, Colo., during his student days, and from 1937 to 1939 was curate at the Mission Church of the Transfiguration at Evergreen, Colorado.

Much of his work while in these Western parishes was done among mountain people at five mission stations amid the famous "gold and silver cities" of Idaho Springs, Central City, and Georgetown. While at Evergreen he studied church music under Canon Douglas, who is responsible for the present Episcopal hymn book; there he learned how to direct choir music and plan musical programs for church services.

In August, 1939, Mr. Hotchkiss returned east, going to Portland, Me., where he was curate in S. Luke's Cathedral until May, 1940. He originated a new type of young people's work there and aided in youth programs for the city of Portland which included children of all denominations. He was next called to Eastport, Me., when the Bishop of Maine decided that with the development of the Passamaquoddy Dam, more church work should be accomplished there. This made him Rector of the most eastern Episcopal parish in the United States, Christ Church, where he served from May, 1940, to May, 1942. In addition to church duties he was also connected with the NYA vocational guidance school at Quoddy, Maine.

First sermon by Rev. Mr. Hotchkiss in Claremont was preached on May 31, 1942. He lives with his father and mother at 3 Bond Street. In addition to Claremont, he ministers at the Church of the Epiphany in Newport every week and in New London every other week to Episcopal students and townspeople at Colby Junior College.

The minister is district chairman of the "Forward in Service" committee of Episcopal churches of New Hampshire.

Rev. Mr. Hotchkiss inaugurated a primary church school so that parents might attend regular church services while children as young as two years of age were competently cared for.

The Rector has especially interested himself in the choir and musical portion of the Church services. He has organized S. Agnes' Choir, composed of Junior members of the Girls' Friendly Society. Vested in blue and white, G. F. S. colors, they assist at Evening Services, Lenten Services and in the monthly Parish Communion. He has instituted the traditional singing of Evening Prayer, or Evensong, augmented by the musical talent of our town. He instituted congregational repetition of "Our Parish Prayer." The Rector instituted a War Shrine for our parish in the south porch, and a Children's Corner by the font. He has tirelessly given of himself as priest, teacher and friend.

OUR PARISH PRAYER

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of us, thy servants, and grant unto our parish all things needful for its spiritual welfare. Strengthen and increase the faithful; visit and relieve the sick; turn and soften the wicked; arouse the careless; restore the penitent; remove all hindrances to the advancement of Thy Truth, and bring us all to be of one heart and mind within the fold of Thy Holy Church, through Jesus Christ, our Lord. Amen.

From an Old Painting

Interior, Trinity Church, Prior to 1930

DIOCESE OF NEW HAMPSHIRE

Organized 1802

Comprises the State of New Hampshire

Area, 9,031 sq. miles

Population (1940 Census), 491,524

THE SUCCESSION OF BISHOPS OF THE DIOCESE

I. Alexander Viets Griswold, D.D., 1811-1843

II. Carlton Chase, D.D., 1844-1870

III. William Woodruff Niles, D.D., D.C.L., 1870-1914

IV. Edward Melville Parker, D.D., D.C.L., 1906-1925

V. John Thomson Dallas, D.D., LL.D., 1926

The Bishops of Trinity Parish

Bishops who have been connected with Trinity Parish and Bishops of the Diocese of New Hampshire:

The Rt. Rev. Alexander Viets Griswold, Bishop of the Eastern Diocese from 1811-1843, was born in Simsbury, Connecticut, April 22, 1766. He was ordained deacon June 3, 1795, in Stratford, Conn., and priest in Plymouth October 1, 1795. He was Rector of Saint Michael's Church, Bristol, Rhode Island, from 1804 to 1830 and S. Peter's Church from 1830 to 1835. He was made Bishop of the Eastern Diocese May 29, 1811, and served until 1843 when our Rector, the Rev. Carlton Chase became Bishop in 1844.

William Woodruff Niles, third Bishop of New Hampshire, was born of New England parents in the lovely farming country of Hattey, P. Q., in the Eastern Townships of Canada. There he lived through all his boyhood and youth.

At seventeen he began teaching a country school and at twenty-two entered Trinity College, Hartford, Connecticut. Graduating in 1857, he taught two years in the Hartford Public High School, before completing his studies for the ministry at Berkeley Divinity School, then in Middletown, Connecticut.

The first years of his ministry were spent in charge of S. Philip's Church, Wiscasset, Maine, and there in 1862 he took his wife whom he had known as Miss Bertha Olmsted while a fellow-teacher in Hartford High School.

He was very happily established as Rector of a lovely country parish in Warehouse Point, Connecticut, and Professor of Latin in Trinity College, when elected Bishop of New Hampshire in 1870.

One method that proved very successful was the use of Parochial Missions. In these he gathered several young clergymen about one parish priest, for several successive days of intensive teaching and exhortation, with the aim, as stated by Bishop Niles: "To set forth the glories of Christ; to search the heart; to stir the conscience; to arouse men to repentance; to

quicken the soul's life; to bring men and women and children to be good and to do good."

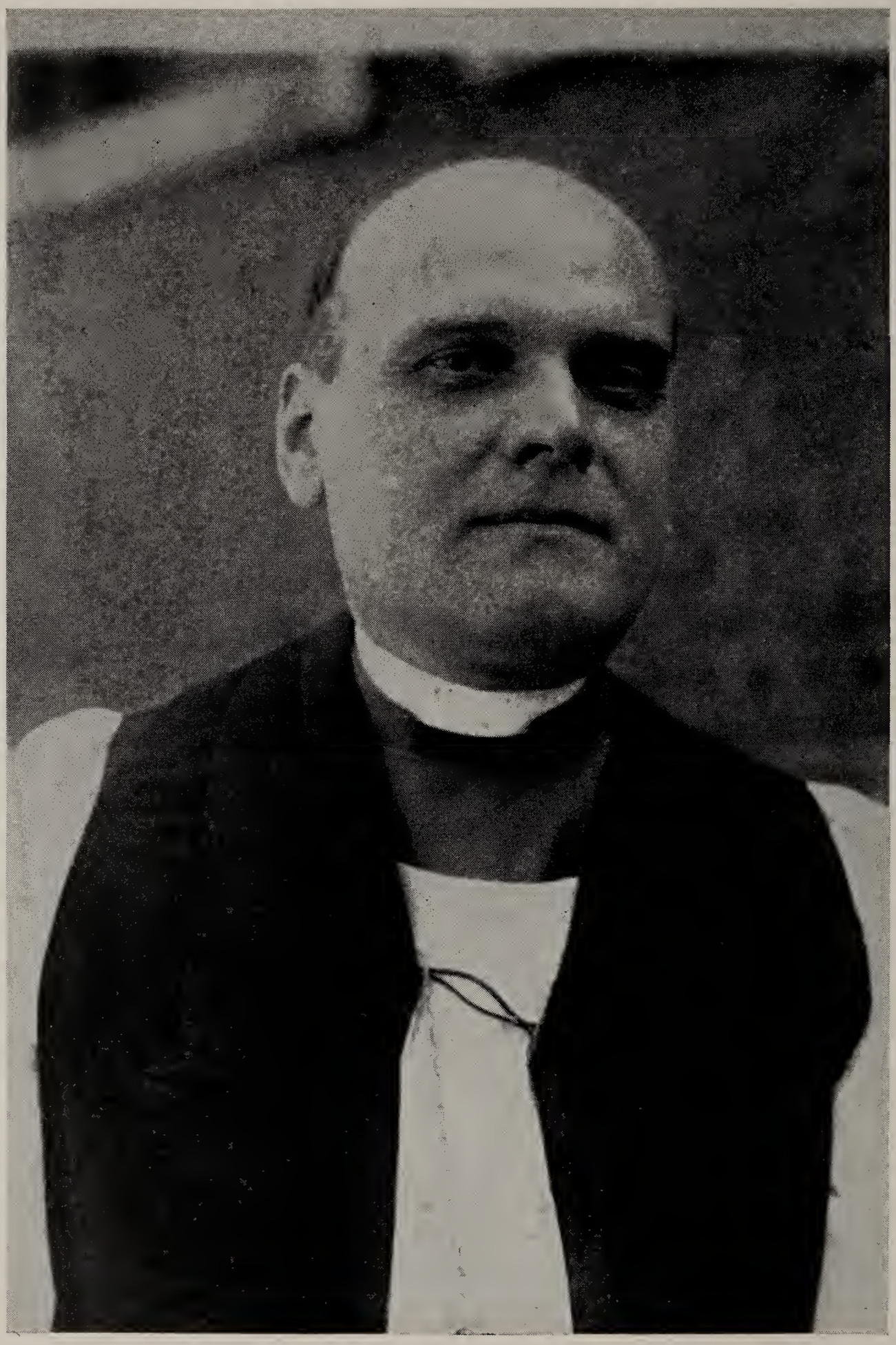
His concern for the well-being of young people led him soon to undertake the establishment of a Diocesan School for Boys at Holderness; and a little later of S. Mary's School for Girls. Both schools were opened and carried on with great and self-sacrificing effort, but both today are doing admirable work, and stand as living memorials to his zeal for Christian education.

At the celebration, in 1910, of the 40th anniversary of Bishop Niles' consecration, the following statistics were cited:

In 1870 the Episcopal Church in New Hampshire had 1,173 communicants, in 1910, 5,066; churches had increased from 19 to 54; parish houses from none to 13; a Bishop's House had been built; and rectories from four had come to be 27.

The Rev. Lucius Waterman, for many years closely associated with Bishop Niles in the work, testified in 1910: "This conquest has been a conquest of love. Our Bishop has loved New Hampshire. He has loved its very framework—its mountains and fields and lakes and streams; and he has loved its people with a full and yearning heart."

Bishop Edward Melville Parker of the Episcopal Diocese of New Hampshire, who died at New Orleans October 21, 1925, was consecrated in April, 1914, after serving as bishop coadjutor for eight years as our fourth Bishop. He was born in Cambridge, Mass., on July 11, 1855, and educated at S. Paul's School, Concord, N. H., and Oxford University. He was ordained a deacon in 1879 and a priest in 1881, and was a Master in S. Paul's School, Concord, N. H., from 1879 to 1906. His first wife died in 1888, and he was married in 1914 to Isabella Goodrich of Concord. He was the recipient of honorary degrees from Berkeley Divinity School, Bishop's College, Canada, and Dartmouth.



JOHN THOMSON DALLAS, DD., LL.D.

Greetings from Our Bishop

Trinity Parish has for one hundred years ministered to the people of Claremont in all the crises of life. That is worthy of note. But it should be observed that such a record goes beyond the limits of the town in which the parish exists. Every organization in The Church lives and works for something beyond itself. Trinity Parish is part of the Diocese of New Hampshire, which in turn is part of the Protestant Episcopal Church in the United States of America. It does not stop there. This American Church is in association with the Anglican Communion, the world around. Trinity Parish is no small thing. It really ministers to New Hampshire, as well as throughout the land. May this work go on as long as there is a Claremont, New Hampshire.

John Thomson Dallas.

7 August, 1943.

John Thomson Dallas

by The Right Rev. Henry W. Hobson, D. D.,
Bishop of Southern Ohio

It was almost twenty years ago that my family, with many misgivings, permitted me, a boy of sixteen, to set sail on board an Atlantic Transport liner bound for London. They feared that something might happen to me. Something did. A tall man with a serious look but a captivating smile adopted me as a friend. John Dallas had just been ordained a Deacon, and was going abroad for a vacation before beginning his work as curate at S. John's Church, Waterbury, Conn. He was twenty-eight years old, but in spite of his size and serious manner, he seemed like a big overgrown boy. I had never realized that anyone quite like this man ever went into the ministry. I asked him about it, and as he told me of his plans and hopes, I found myself wondering for the first time whether the call of the ministry was not one which I ought to consider.

John Dallas influenced me, as he has done many others, with his straightforward friendliness, his transparent Christian manliness, his ever present honesty and sincerity. The influence continued and developed through many years of friendship, and was perhaps the chief factor in my decision to enter the ministry. Many others have had similar experiences, for few men have had more friends, or done more for them than John Dallas.

New Hampshire has Dr. Dallas to be fifth Bishop of that Diocese. He is still tall, serious in manner, joyous in spirit. Still in many ways an overgrown boy, who has that enthusiasm and devotion which has always enabled him to be so successful in his service of God and friendship with man.

Bishop Dallas was born in Waterbury, Connecticut, in 1880. He attended the Waterbury public schools, and then went to Yale where he graduated in 1904. He was ordained a Deacon in 1908 after finishing the course at the Union Theo-

logical Seminary. Returning to Waterbury he served as curate at S. John's Church until 1912 when he became Associate Headmaster of the Taft School, Watertown. For seven years he remained at this school except for the time spent as a religious worker in training camps during the war. In 1919 he returned to S. John's, Waterbury, for a year, and then accepted a call to be Rector of S. Thomas' Church, Hanover, New Hampshire. In 1926 in the fall he went to Boston as Vicar at the Cathedral Church of S. Paul, and had just begun the important work there when his election as Bishop took place.

Everyone in New England who has any interest in the Church, or who is in touch with our colleges, knows of the splendid work which John Dallas did as student-pastor at Dartmouth, probably the finest work ever done by our Church in a student community. His Church was crowded, but the men at Dartmouth did more than attend services. Students and faculty made a home of the rectory, and his friendship and spiritual strength were mighty factors in the life of many a man.

A year after John Dallas left Waterbury I went there to take his place as assistant at S. John's. It was a most humbling experience. Even though I realized, through the joys of a long friendship, the true worth of this man, yet I was constantly surprised by the extent of his influence, the power of his friendships, the vast number of people he had helped. Such an insight into his work makes one sure of his strength as a spiritual leader of men and women.

His friends rejoice that he is to be a Bishop because they know that he has those qualities which true Bishops most need —a humility of spirit, a manly yet gentle sympathy, a firm faith, a breadth of vision, a joyous consecration, a sincere love for his fellowmen. His Diocese will prosper. He will be a true shepherd of the flock, for to know John Dallas is to know Christ better.

Our Church

"Go home to thy friends and tell them what great things the Lord hath done for thee."—St. Mark 5: 19.

If the services and ministrations of our church mean anything to you, they are likely to be of value to others. But others, your friends and neighbors, can only know of these things by your telling them.

If your prayers have been answered here, if your burdens have been lightened, tell others about it; if you have received any inspiration, any guidance along life's way, tell others about it; if the preachers here have helped you, if your fellow worshippers have cheered you, tell others about it.

We are all missionaries together. God's Word to you is dead if it stops with you; your prayers are answered in vain if you fold them up for your own use alone; the inspiration of our Church is lost if it does not touch others just as it has gripped you. Remember the words of Christ to a man, "Go home to thy friends and tell them what great things the Lord hath done for thee."

Church Directory, 1943

THE REV. WALTER MALCOLM HOTCHKISS, S. T. B., *Rector*
MR. GEORGE OAKMAN MINARD, *Layreader*

VESTRY

MR. ANDREW HAUGE, *Senior Warden*
MR. ARTHUR HUTCHEON, *Junior Warden*
MR. ERNEST L. ELLIOTT, *Treasurer*
MR. JOHN BROOKS, *Clerk*
DR. FRED PHILLIPS, *Vestryman*
MR. CALVIN OAKES, *Vestryman*
MR. CHARLES SMITH, *Vestryman*

CHOIR

MR. ROBERT BAILEY, *Organist and Director of Choristers*

ALTAR GUILD

MRS. ROBERT BROOKS, *Altar Guild Directress*

CHURCH SCHOOL

MR. ALFRED CARR, *Superintendent of Church School*
MRS. GEORGE MOORE, *Assistant Superintendent of Church School*
MRS. JOHN YOUNG, *Superintendent of Primary*
MISS STELLA ANDERSON, *Primary Secretary*
MISS RUTH HOUGHTON, *Senior Secretary*

CHURCH SERVICE LEAGUE

MRS. FRANK HOLDEN, *President*
MRS. ALBERT JEWETT, *Treasurer*
MRS. MARTHA KING, *Secretary*

TRINITY CIRCLE

MRS. ARTHUR HUTCHEON, *President*
MRS. C. B. ROGERS, *Secretary*
MRS. HARRY LLOYD, *Treasurer*

TRINITY GUILD

MRS. HUGH DURWARD, *President*
MISS KATHERINE MCCOMMONS, *Vice President*
MRS. FRED PERRY, JR., *Secretary-Treasurer*

STEEPLE CLUB

DR. ROBERT BROOKS, *President*
DR. HARMON NEWELL, *Treasurer*

GIRLS' FRIENDLY SOCIETY

PATTY BENOIT, *President*
RUTH HOUGHTON, *Secretary*
MARY MEYETTE, *Treasurer*
JACKIE ROWE, *Vice President*
MRS. GUY HOWARD, *Sponsor*
MRS. GEORGE MOORE, *Sponsor*

NURSERY ROLL

MRS. IVEY DUNPHY, *Director*

SAINT VINCENT'S GUILD OF ACOLYTES

THE RECTOR, *Warden*
GEORGE O. MINARD, *Assistant*

WOMEN'S AUXILIARY

MRS. HENRY HAWKINS, SR., *President*
MRS. JOHN YOUNG, *Secretary*
MISS EDNA FREIHOFER, *Treasurer*

YOUNG PEOPLE'S GROUP

THE RECTOR, *Adviser*

GIRLS' FRIENDLY CHOIR

RUTH HOUGHTON, *President*
EVELYN MOORE, *Secretary*
PATTY BENOIT, *Treasurer*

TRINITY BOY SCOUTS, TROOP NO. 314

MR. HENRY HAWKINS, *Scoutmaster*
MR. EDWIN HUTCHEON, *Assistant Scoutmaster*
MR. RICHARD EGBERT, *Senior Patrol Leader*

Scout Troop Committee

THE REV. WALTER HOTCHKISS, MR. ANDREAS HAUGE,
MR. ARTHUR HUTCHEON

Trinity Church

Like the churches of old England, Trinity Church strives to express all that is best and highest in the aspirations of christian men. It was built to the glory of God for the offering of the Holy Sacrifice and the solemnizing of all the other Sacraments of Holy Church, and as a lasting memorial of those who have fallen asleep in Christ.

"You think no one cares for you. You think you are left alone and helpless: while the air is full of angels and heaven is full of prayers for you."—*John Keble.*

Early in the morning you go to God's House, up the steps, through the door. The door swings to behind you, it shuts out the cares and bustle of a world that always seems to be hunting for God, but never seems to find Him. For outside it is all rush and hurry, everything is feverish haste: but here in the House of God is quietness and peace.

You pause to bow your head in reverence toward His Altar before you enter your pew. A server moves quietly about the sanctuary. He is unhurried, dignified; he knows exactly what to do, unlike the many who hurry so outside. He takes the covering from the Holy Table, puts the book on, and lights the candles. Meanwhile you wait silently, for God says —"Be still; and know that I am God," and if we would hear Him we must be quiet.

The priest comes to the altar, the server kneels at his side; they begin the preparation: "I will go unto the altar of God, Even the God of my joy and gladness." It is plain that they both know exactly what they are about to do.

The Memorials

"If ever been where bells have knoll'd to church . . ."

What man or woman is there to whom the sound of church bells does not open the locked flood-gates of memory? Who can unmoved enter the church of childhood—or maturity? God is always so potently waiting there for His children —and so patiently. And in that sweet silence amid dim aisles crowd those unseen worshipers and ministrants long gone. One falls on one's knees, lifts one's eyes to God's Presence at the Altar, peace—even in the midst of alarms and wars—enters the soul. Thus man, for untold centuries, with his God; thus in our time in our Church, dedicated to the ever Blessed Trinity, ourselves continue.

We are listing memorial gifts to our Church on its 100th Birthday. It began as a Cathedral Church when it emerged as a full parish. So narrowly arched to the span of years it is, that one of those baptized by that first Bishop-Rector remembers it was from the gilded baptismal basin and in the Bishop's parlor across the park from whose windows that day this Gothic Church was seen a building. One remembers that a very little girl later, when the Church was done, was chided for piping up in a determined voice "turkey buzzard" as the Bishop preached, one presumes she would have shrilled "penguin" if her picture book had been of today. Our chain of Bishops is dear to us; it has been and is a great chain; each link is forged of great Faith. Also a line of rectors stretches across these years—how much they have builded—there are remembrances of unflagging zeal, missionary effort, here and there penetrating scholarship, again sweetness and light, patience, brotherhood, priesthood—for they all builded and build our Church. And one there is remembered who like Captain Eddie Rickenbacker shared in a like experience with like Faith. And the laity that have gone before us, what strong inspiriting persons they were! We still think of them as here, and we still see unseen angels! And the Laity go on; and the clergy, and the Church.

Thus memorials may be wrought out of flesh and blood and echoing music and of sermons preached and offices said, and above all the Sacrament of the Altar whereby God truly takes us to Himself. But of the token memorials about us here in our dear Church, here is a listing—of those in wood, and stone, and glass, and fabrics, and metal:

Memorials in Trinity Church, Claremont,
New Hampshire, to Former Rectors

LARGE WHITE STONE TABLET

"In Memory of
The Rt. Rev. Carlton Chase, D.D.
First Bishop of New Hampshire
1844-1870

And First Rector of Trinity Church, Claremont
1844-1863

Born February 20, 1794
Died January 18, 1870"

(*"Moreover also my Flesh shall rest in hope."*—Holy Bible)

This memorial tablet to Bishop Chase was given by George L. Balcom.

HIGH ALTAR CROSS, a memorial to the first Bishop and his family inscribed:

1st step of pedestal—"In memoriam Carlton Chase, Fillii"

2nd—"Arthur and Garafelia D. Chase, Nati February 25 A.D. 1871, Obiti September 7 A.D. 1882"

3rd—"Puer—fortis—oboediens
Castus verax et Dulcis
Ecclesae cantor"

GOTHIC BISHOP'S SEAT OF WOOD, apparently locally fashioned for the First Bishop, as it conforms with Church's design. It could not have been used by Bishop Griswold of the Eastern Diocese (Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut) as the preceding Church structure was of New England Federal design.

PORTABLE GILDED PORCELAIN BAPTISMAL BASIN used by Bishop Chase.

2 Federal COMMUNION CUPS of silver on copper.

1 Victorian FLAGON of silver on copper.

LECTERN, brass, Eagle of the Evangelist St. John supported by pillared pedestal.

"In Memory of the Rev. Isaac George Hubbard, D.D.
Born April 13, 1818
Died November 30, 1879
For many years Rector of this Parish"
Given by friends of the parish.

Missal Book on High Altar (red leather)
("To the loving memory of Leland Grover Chase
Priest—Scholar—Friend
1926-1932")
Given by parishioners in 1932.

MEMORIAL WINDOW to Rev. Wm. E. Patterson

Memorials in Trinity Church, Claremont,
New Hampshire, to the Laity

CHURCH BELL OF BRONZE, given by Simeon, Lemuel and George G. Ide, 1866; weight 1,057 pounds.

WHITE MARBLE OCTAGON FONT (From the children of the parish A.D. MDCCLXLV)

PROCESSIONAL CROSS of brass, inscribed:

("For the love of Isaac Hubbard Long 1841-1899
A playmate of children and a brother of the poor."
"Beloved if God so loved us, we ought to love one another.")
Given by Trinity Church Sunday School of which
he was superintendent.

LECTERN BIBLE

(In memoriam Charles Hatch Long, Colonel U. S. A.,
1834-1908)

ALMS BASINS OF BRASS

In memory of Lemuel Nichols Ide, 1825-1906 and
Ann Daggett Ide, 1833-1901
Inscribed
"Give alms of thy goods."—Holy Bible.

Two LARGE BRASS FLOWER VASES WITH SHIELD WITH SACRED MONOGRAM

("To the glory of God and in memory of Laura Frances,
Aurelius, Ruth Dickinson")

Two LARGE BRASS GOTHIC EUCHARISTIC CANDLE-STICKS on High Altar

(In loving memory of Susan Amanda Judkins, 1837-1916)
Given by Miss Fanny Judkins.

Six smaller BRASS GOTHIC OFFICE LIGHTS

(In loving memory of Mary Windsor Dow, 1884-1916)

Given by the Dow Family.

SILVER BREAD BOX, OR PYX, circular, surmounted by Cross

Given by Mr. and Mrs. Frank Houghton Foster.

PRIVATE SILVER COMMUNION SET

"In loving memory of Isabelle Deane Jones, 1849-1926"

Given by her daughters—Mrs. Katharine Fry and Mrs. Mabel Freeman.

INCENSE THURIBLE AND BOAT

"In loving memory of my father, Nathan Elgin Jarvis, 1929"

Given by Mr. F. E. Jarvis of Meriden, New Hampshire.

CHAPEL ALTAR CROSS

"To glory of God and in loving memory of Charles E. Sterling"

Presented by his daughter, Mrs. Francis Carter Wood, and her children.

CHAPEL ALTAR CANDLESTICKS—No data

ALTAR BOOK—Gift of a loyal communicant

CRUCIFIX of Brass in Sacristy

Given by the Rev. Leland Chase, Rector.

Two BRASS TAPERS—No data

Four WOODEN PROCESSIONAL TORCHES—Thank offering

Two WOODEN PROCESSIONAL TORCHES—with brass cups—Thank offering

Fair LINENS:

FESTIVAL decorated with Italian lace—Gift
FESTAL with wheat design—Gift
FESTAL with lily design—Gift
SIMPLE FESTAL in memory of Edwin and Sarah Dalton "1943"
SIMPLE FAIR LINEN—Gift

CORPORALS and PALLS—Gift

FUNERAL PALL of purple damask and gold trimming—Given through the efforts of the Trinity Guild

PURIFICATORS—Gift of Miss M. Augusta Cowles

OAK PULPIT

To the glory of God and in memory of
Mary and Anna Balcom, A.D. 1883

LITANY DESK—Given during Dr. Waterman's Rectorship.

LITANY BOOK—From the G. F. S., 1930

GOTHIC SILVER CHALICE

"To Glory of God—A memorial offering from
Caroline T. W. Rice, Trinity Church, Claremont, N. H., 1886"

Trinity Church and Chapel

SILVER PATEN

Presented to Trinity Church, Claremont, N. H., Easter, 1879 by Arthur and Garafelia D. Chase in memory of their children —Eleanor Morse, born November 11, 1869, died April 11, 1870, and Clara Fellowes, born February 21, 1875, died March 7, 1879—"Except ye become as little children."

WAR SHRINE OF CHRIST THE KING—(Located in South porch of the Church).

ALTAR DOSSAL, AND FRONTAL in blue and silver trimmed with gold braid—Gift.

BRANCH CANDLE STICKS—Thank offering.

CRUCIFIX OF CHRIST THE KING—"In loving memory of Mary Jane Hotchkiss and daughter."

PARISH SERVICE FLAG—"In loving memory of Lieut. Douglas H. Rawstron, died in action World War II."

FRAME AND PHOTO—(Same as parish Service Flag).

SHRINE BOOK—Gift.

PARISH SERVICE LIST AND FRAME—Gift of Duane Banister.

HANGING LAMP—"In memory of Richard and Mary Jane Hazelhurst."

PICTURE FRAME—Gift of Elizabeth Hodge.

CHASUABLES

WHITE damask Gothic Chasuable lined red silk given by Church Service League.

VIOLET silk Gothic Chasuable with gold orphrys—A thank offering.

RED damask Gothic Chasuable with red and gold orphrys—A gift.

GREEN damask Gothic Chasuable with gold, black and green orphrys—A thank offering.

STOLES

GREEN CORDED SILK STOLE and maniple with IHS monogram—A gift.

Red, purple, white corded silk STOLES.

SUPER FRONTALS, ETC.

White damask super-Frontal, design Rose of Sharon, Pulpit hangings, and markers.

Violet damask design Agnus Dei Super Frontal, pulpit fall and markers with embroideries symbolizing the Passion transferred from the oldest set of vestments owned by the Church—A centenary gift.

Red felt set.

Green Rose of Sharon damask super-frontal, pulpit hanging and markers with gold fleur-de-lis embroidered by hand in memory of Elizabeth Upham Brooks, given by her father and sister. Executed by Cox Sons and Vining.

EUCHARISTIC BURSES AND VEILS

White burse and veil of corded silk, with embroidery in yellow and gold, a foliated Cross, embroidered by Miss Alice Sheldon.

Agnus Dei violet damask Burse and Veil with embroidered Maltese Cross—Gift.

Red Agnus Dei Damask Burse and Veil embroidered with Martyr's Crown set with stones (Italian coral)—A gift.

Red Agnus Dei Pentecostal damask Burse and Veil, embroidered Holy Dove.

G. F. BANNER—White and Gold silk banner with red cross, and G. F. S. monogram in blue and silver—Designed by Harry Lloyd.

FRAMED PICTURES—Scenes from Life of Our Lord—Hanging in Ladies' Parlor—Gift of Mr. and Mrs. Frank H. Foster.

DIOCESAN COAT OF ARMS IN COLORS—Designed and framed by Harry Lloyd.

In the choir room, over the fireplace, hangs an oil painted copy of the coat of arms of the Episcopal Diocese of New Hampshire. It was painted by Harry Lloyd and given to the Parish.

Clark Memorial Chapel of Trinity Church with Memorial Tablet

From Mr. and Mrs. John Farwell and the Girls' Friendly is the rich plaque commemorating the generous gift of Mrs. Wm. Clark of Trinity Church, which was a Chapel as a memorial to her husband, Judge Clark, built in 1884 and dedicated by Bishop Niles on September 19, 1888. The plaque of polished walnut from a panel in a family side-board is of great beauty. It is inscribed as follows:

"Memorial Chapel
Gift of a
Loyal Parishioner
A.D. 1887
Mrs. William Clark
Tablet given by Girls' Friendly
A.D. 1933"

And silently proclaims the holiness of God's Temple.

Stained Glass Windows

There are two stained glass windows over the front entrance of the Church having two beautiful angels in varied colorings and above them a triangular window with a dove symbolizing the Holy Spirit. These bear the inscriptions "in memory of Harriet E. Tappan, born June 20, 1808, and died October 3, 1873, and John W. Tappan, born November 1, 1807, and died December 29, 1869."

Circular window with trefoils and quatrefoils in blue and gold, representing fleur-de-lis of the Blessed Virgin—symbol of the Girls' Friendly. Presented by the Girls' Friendly Society in year about 1895.

The Helen Stevens Holt memorial window, which represents the efforts and donations of her friends is one of beautiful design with its theme or central figure that of Ruth the Moabite, the gleaner in the fields of Boaz carrying sheaves of golden grain. The theme is a witness to her life. The upper top section of the memorial has a white shield with a yellow fleur-de-lis on it, below the Passion Flower with the word "MIZPAH."

In the ventilator section of the window at the bottom is in the corner a small shield of the Diocese of New Hampshire with its mitre, keys and pastoral staff of the Bishop in blue, white, red and gold. The inscription contained in the lower section reads "1862—Helen Stevens Holt—1925."

Mrs. Helen Stevens Holt, wife of Dr. J. P. Holt, died on January 22, 1925. She was born in 1862 and came to Claremont in 1881 with her stepfather, the late Rev. Charles S. Hale, Rector of Trinity Church. She married Dr. James P. Holt on December 9, 1884. She was a woman of culture, and patience with understanding, like the figure in her stained glass window to her memory of Ruth the Gleaner. She was interested in musical clubs, in the work of Trinity Church, and many organizations of the community.

The Charles Harvey Weed window has for its theme Our Lord, Jesus Christ. The top section of the window has a star, under which an angel kneels in adoration bearing the words "Our Lord."

Jesus in the central panel holds the chalice and paten of the Blessed Sacrament with the inscription "Our Advocate, the Redeemer, the Lamb of God, the Messiah" being titles applied to Our Lord. This panel has a border of acorns, and at the feet of Our Lord, the Seal of the Diocese of New Hampshire as Mr. Weed was a member of the vestry of our parish for twenty-five years. The bottom section, containing the Event at Emmaus, when Jesus was made known in the "Breaking of Bread." Words are inscribed "In memory of Charles Harvey Weed."

Hattie Maria Weed Memorial is a beautiful example of stained glass. The summit section contains a kneeling angel

in pastel colors, holding a sceptre with the traditional initial "M" for Maria or Mary, Mother, of Christ in Christian Art. Above the angel is a crown.

The central panel and figure is that of Mary the Mother of Jesus in beautiful shades of blue and purple with an inscription, "Behold the Handmaiden of the Lord"; at her feet are lilies, symbol of the Mother, and the "Rose of Sharon," symbol of Christ.

The lower section of the memorial is the Nativity of Christ, with the words "In memory of Hattie Maria Weed."

Charles H. Weed died January 23, 1925. He was born in Hopkinton, Mass., on April 2, 1847, son of Alonzo and Aseneth Dame Weed. His parents came to Claremont when he was a child. A business man for many years, and a vestryman and warden for 25 years in Trinity Parish.

Hattie Maria Weed, wife of Charles H. Weed, died November 30, 1919, at age of 70. She was the daughter of Sylvanius Franklin and Mary Ann Redfield, born in Claremont, September 21, 1849, several years a teacher, and married on June 11, 1872, by the Rev. Isaac Hubbard. She was a faithful Church worker in Trinity. The joy of her life was doing for others. The two beautiful Weed memorial windows were given by the sons of Charles and Hattie Weed, C. Frederick and Arthur Weed of Boston, Massachusetts, both deceased, and were designed by Harry Lloyd.

The window dedicated to "glory of God and in loving memory of Colonel Leonard Lovering" has for its theme the Centurion, the soldier witness of Our Lord's death on the Cross. Scripture states he exclaimed, "Truly this was the Son of God." The summit of the window contains the 32nd masonic degree in the symbol of a double-headed eagle in a triangle. Below this one finds an angel bearing an inscription, "I am the Way, the Truth and the Life." The main figure being the Centurion is in bright armour in beautiful colors of yellow, green and bronze. The bottom panel contains the insignias of the 4th Infantry of the United States Army to which Colonel Lovering belonged in his life time.

Leonard Austin Lovering, son of John Leonard and Ellen Tyler Lovering, was born in Quechee, Vermont, November 13, 1854. Removed to Fairbault, Minnesota, where he attended Shattuck School. On the death of his father there, came to Claremont, N. H., a member of the class of 1873 of Stevens High School, which he left to enter the United States Military Academy at West Point, graduating in 1876, and commissioned Second Lieutenant, 4th U. S. Infantry. Acting assistant professor of chemistry, mineralogy and geology, at the U. S. Military Academy, 1881-85; Engineer Officer Department of the Columbia in 1888. In the 5th Army Corps in Santiago de Cuba, participating in the battles of El Caney, San Juan, and Siege of Santiago de Cuba. During three tours in the Philippines; acting Inspector General at Headquarters, Manila, P. I., Commanding Officer South Paragua (Province) and Inspector General of the Philippines Division, Manila, P. I. Retired after thirty years, Colonel 4th Infantry, United States Army. Died in Claremont, N. H., May 29, 1914. Colonel Lovering was a lineal descendant in the fifth generation, of Colonel Benjamin Tyler, a first settler, who in 1769, signed the Memorial to the Reverend Clergy of the Church of England requesting an Episcopal Church in Claremont, being our Mother Church, Union, West Claremont. He was baptized in the Church of the Good Shepherd, Fairbault, Minnesota, confirmed by the Bishop of Wyoming, and member of the Vestry of Trinity Church, Claremont, N. H.

"A memorial window on the north side of Trinity Church was dedicated, in memory of Ralph H. Kelsey, who was killed in action in France, who prior to entering service had been prominent in the Church, and a leading member of the boy choir. The window is given by Frank C. Kelsey, father of Ralph, and his family and widow. The window is rich in coloring, red, green, purple, and gold predominating, and is a handsome example of stained glass. The outstanding figure is King David and a representation of victory with the inscription 'His Name shall live with His Valor.' An angel bears a scroll bearing the names of the battles in which the late Private Kelsey was engaged, Saint Mihiel and the Argonne Forest.

In the summit of the window is the shield of David surmounted by the Crown of Life. In the ventilator at the base is the Chalice and host of the Holy Communion, a grape vine and Rose of Sharon four times repeated representing the four evangelists, or writers, of the Holy Gospels, and other symbols. The window was designed by Harry Lloyd, an experienced worker in stained glass. Installed December 5, 1919."

Ralph Henry Kelsey was born in Claremont March 15, 1891.

He was educated in the schools of the town, graduating from Stevens High School in 1910. He was prominent in athletics, and in the social, musical and amateur dramatic ac-

tivities of the school. He was an active member of Trinity Episcopal Church and for a number of years a member of its boy choir. He entered Dartmouth College, graduating in 1914 with Bachelor of Arts degree.

After graduation he worked with a florist in Biddeford, Maine. Later, he was employed in Endicott, New York, where he met Miss Edith Lyon, of Binghamton, whom he married just before he went overseas.

He was called in the draft in April, 1918, and enrolled April 26. He went to Camp Dix, but was sent the following month to continue his training overseas. On May 23 he was sent into active service with the 309th Machine Gun Company, A. E. F., in the Theaucour Section of the Meuse Argonne Offensive, St. Junius near Grand Pré. On October 16, 1918, he was carried to a dressing station near the front, which was bombed.

Announcement of his death was received by his family the evening of November 17 in a telegram from Washington.

"Mr. and Mrs. Edward Hendee have placed a memorial window in Trinity, in memory of their son, Edward T. Hendee, of Chicago, Ill. The window has been placed on the south side of the Church, and is a companion piece to that of the late Ralph H. Kelsey, both designed by Harry Lloyd. The principal figure of the window is that of the Good Shepherd, holding a lamb in one arm, and the Shepherd's staff in the other. Back of the head of Our Lord, the Good Shepherd, is a rainbow, symbolizing God's promise to save the world. Above the figure stands a small figure of an angel bearing a chalice of the Holy Communion and a palm branch of victory. Surmounting the head of the angel is the Star of the Advent, symbolizing the coming of Christ. Above this is a scroll containing the words, Faith, Hope and Charity, and Easter lilies. In the extreme summit is a dove representing the Holy Spirit, and a shield bearing the Rose of Sharon, the symbol of Christ, and the Sign of the Cross. In the lower portion of the window thorns and brambles at each side of the Good Shepherd, and in the ventilator at the base is the symbol of the Living Word of God, the Holy Bible, surrounded by scroll work of

shells, symbolic of pilgrimage. The predominant color in the window is blue and purple in the robes of Christ, as the Good Shepherd, the other colors being varied, and harmonizing, the whole giving a satin-silvery effect. Installed February 16, 1923."

Edward Thomas Hendee was born in Claremont, February 22, 1880, at the home of his grandfather, John Hendee. His early life was spent in New York City, but his summers were spent in Claremont. He was educated in the city schools, and Trinity Preparatory School there and at the University of New York City. He was a mining engineer in Wisconsin, and then moved to Chicago where he became a member of the firm of Joseph T. Ryerson and Co. He married Miss Ryerson and they had one son. He died in Minnesota November 12, 1916.

On May 30, 1943, the Rector dedicated the William Edwin Patterson Memorial Window. The Rev. William Edwin Patterson was Rector of the Parish from 1903-1917. The window was given by men who were boys at Trinity during the time of Father Patterson's rectorship. The list includes Oliver Rogers of Claremont, John Brooks of Claremont, the late Rector's brother-in-law, Col. Leonard L. Barrett of New York City, Bernard Hoban of New London, Captain Archibald Walker, Spartanburg, S. C.; Paul Warren, instructor at Choate School, Wallingford, Connecticut; the Rev. Ralph Hayden, Rector of S. Stephen's Church, Pittsfield, Massachusetts; the Rev. George Severance, Wyandotte, Michigan; Louis Balcom, San Antonio, Texas; Charles Boynton, Los Angeles, California; First Lieut. Duncan Hunter, who is now somewhere in the Pacific; Private Deneale Hunter, Aberdeen, Maryland; Dr. George Hewey of Washington, D. C.; the late Lieut. Edward B. Tenney of Claremont, Emery West, and Harold Edgell of the Boston Museum of Fine Arts, and John B. Whitney of Springfield, Mass., and also included in this list is the name of Ralph Kelsey, a Claremont man who died in World War I.

The central figure in the window is that of Saint John the Beloved Disciple, the writer of the Gospel and Epistles of Saint John in the New Testament. Above the figure is a

Chalice and below it an eagle; both of these symbols are attributed in Christian Art to Saint John, the Beloved Disciple. Saint John was chosen as representing the type of friend, brother, priest, and Rector, which the Rev. William Edwin Patterson so sincerely emulated that all who knew him learned to love him. The predominant colors in the window are rich ruby red, gold, blue and white. Harry K. Lloyd of Claremont lent valuable assistance. It is the work of Joseph Reynolds of Boston, one of the outstanding stained glass window artists of the present day.

A Plaque, made of stained oak and lettered in gold leaf, is placed beneath the window in the sill. The plaque reads, "Given in loving memory by the men who were boys when the Rev. William Edwin Patterson was rector at Trinity."

Not left to lie like fallen tree;
Not dead, but living unto Thee.

Early Appearance of Present Church

The photograph of the Chancel of the Church, taken about the year 1869, was one presented to the parish by the late Mrs. Leonard Jarvis. One immediately observes the simple settings as they then appeared, with the font in front of the altar stressing the importance of the Sacraments of Holy Baptism and the Holy Communion. The Font, a gift of the Sunday School children in 1869, then numbering nearly 100 pupils, was placed in the center of the chancel. The Chancel and the Sanctuary and the whole nave was covered with a lovely soft carpet covering. The first five or six pews which have since been removed to make room for the chancel extension, were known as the "amen" pews, so called, it is believed, for their holders' ability to hear and possibly from which the AMENS flowed profusely. Gas lights in 1861 replaced kerosene. Originally, pews did not occupy all the space as there were broader central and side aisles. There was a very definite appraisal placed on each pew. At the auction of pews within the new Church, over twenty pews were sold at an average of $125, each year. (Written by Alfred Burrill, Sr., in the Trinity Trumpet, May 27, 1933.)

Interior, Trinity Church, 1943

NAVE LANTERNS

Four lanterns were dedicated to the Glory of God, and with the inscription "Thy Word is a Lantern unto my feet, and light unto my path."—Psalm 119: XIV). One lantern in memory of Frank H. Foster was given by the Steeple Club, and one lantern in memory of Mrs. Irene Edwards was given by Trinity Circle.

The remaining lanterns were given by the Trinity Church Service League, Trinity Guild, the Steeple Club and the children of the Church School. These lanterns were blessed by Bishop Dallas on May 23, 1943. They are of wrought iron with gilded rosettes and amber glass, of simple Gothic design. They were designed by Irving and Casson—A. H. Davenport and Son, Boston.

Memorial Altar, Reredos, Retable and Windows,
Trinity Church, 1943

"Yet still we plant, like men of elder days,
Our Christian altar faithful to the east,
Whence the tall window drinks the morning rays.
The obvious emblem given to the eye
Of meek devotion which erewhile it gave
That symbol of the dayspring from on high,
Triumphant o'er the darkness of the grave."

Wordsworth

MEMORIAL ALTAR, Reredos, Credence in oak, stained glass windows in memory of Elizabeth Upham Brooks; with English oak floor and five steps to Altar and oak panel on wall.

The three lancet windows by Charles J. Connick above reredos are developed around theme suggested by the name of the Church, "The Trinity." The principal figure in the center lancet represents Our Lord, while above is the symbol of the Hand of God reaching from the clouds, and below the Dove, symbol of the Holy Ghost. In the side lancets are angels of Praise and Prayer, with trumpet and censer, while the medallions show three significant events in the Life of Our Lord, the Nativity, the Crucifixion, and the Resurrection. The field is rich colourful foliated grisaille, with interlacing strap-work.

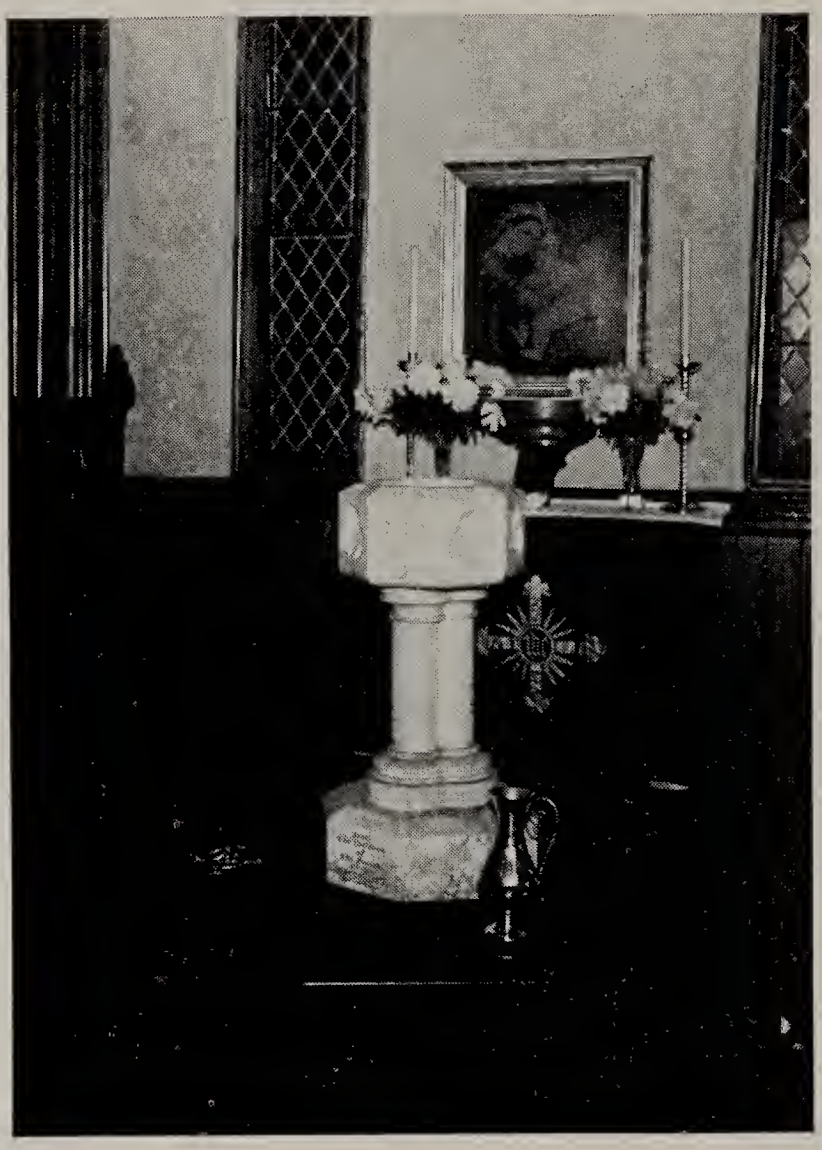
THE ALTAR is carved with the Sacred Monogram and encrusted with gold leaf, there are circles with interlocking triangles symbolic of the Trinity in gold leaf and Spanish red, with gold and blue foliations, and carving of quatrefoils in gold and Spanish red above the first retable. The reredos, with carved and gilded finials has carved and colored Grapes and Vine. Below, the three carved figures are framed by Gothic gold leaf bandings. In the central panel The Holy Trinity is represented by God the Father supporting God the Son Crucified, with the Holy Ghost hovering as a Dove above the Saviour. These figures are carved in low relief; the oak background has been stained blue in the ancient manner. The panel to the right contains the carved figure of S. Francis of Assisi, the panel on the Gospel side represents the crowned figure of S. Elizabeth of Hungary bearing the wheaten roses. Polychrome has been used quite freely on much of the oaken altar and reredos. The Gospel side panel of the altar is inscribed: "To the Glory of God and in loving memory of Elizabeth Upham Brooks, 1888-1927. This Altar, Reredos, Credence and Windows were given by her father and sister Trinity Sunday, 1930, Requiescat in pace." The three Connick windows crowning this memorial gift were given by James Duncan Upham. The architect was E. Q. Sylvester. Noted wood-carvers were employed by Wm. F. Ross Company. The lighting of the altar was by Irving & Casson.—A. H. Davenport and Son, Boston.

Memorial Festival Burse and Veil given in loving memory of Kate Hall Deane Upham, mother, and Elizabeth Upham Brooks, daughter, and to the Glory of God. The Burse and Veil are each embroidered with an equal armed gold threaded trifoil Cross, with the Glory. Purple grapes and their green leaves form another Cross about the central one. The Burse is set about the Cross with four Ceylon topaz jewels of "Elizabeth." The material of the Burse and Veil is a reproduction of a very ancient English ecclesiastical brocade in ivory white of sacred birds, rayed flowers and Crosses on a flower-sprinkled field. These Eucharistic veilings are lined and

bordered by a soft cloth of gold silk and cord. The pattern of their embroidery, of very ancient origin, was done by the Sisters of S. Margaret at their Convent in Louisburg Square, Boston, under the direction of Sister Mary Elizabeth.

Memorial Burse and Veil

Household Corner



Font and Household Corner, 1943

We love the sacred font,
Wherein the holy Dove

Bestows, as ever wont,
His blessing from above.

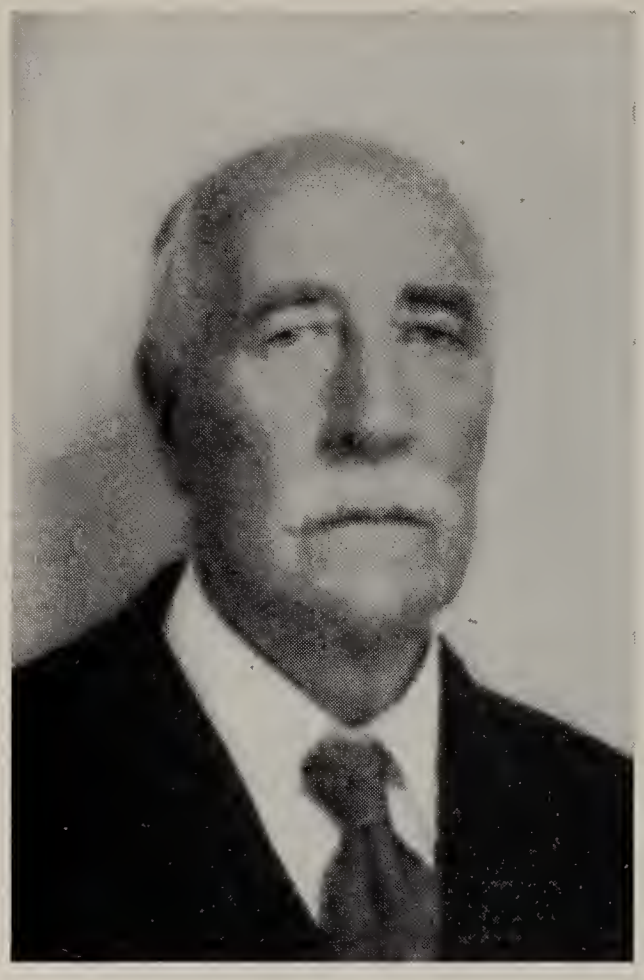
The Household Corner by the font has a copy of Raphael's Mother and Child hanging on the wall, while below fresh flowers bless with their sweetness this hallowed spot of Family Life.

Our Family Altar

Thou, Who at thy first Eucharist didst pray,
That all Thy Church might be forever one,

Grant us at every Eucharist to say
With longing heart and soul, "Thy will be done."

Oh, may we all one Bread, one Body be,
Through this blest Sacrament of Unity.



THE REV. ARTHUR CHASE
Grandson of the first bishop—Rector of our parish, the Rt. Rev. Carlton Chase, D.D.

Clerical Sons of the Parish

THE REV. ARTHUR CHASE

THE REV. GEORGE SEVERANCE

THE REV. CHARLES S. HALE

THE REV. RALPH HAYDEN

THE REV. WILLIAM B. SPOFFORD

THE REV. W. B. SPOFFORD

THE REV. GEORGE SEVERANCE

History of Parish Organizations

PARISH AID SOCIETY AND CHURCH SERVICE LEAGUE

Like the history of many things, old and interesting, the records of this Society of over ninety years ago are lost. The beginnings of this Society of women, as aids to the work of Trinity Church, would be of great interest as it would contain the names of devoted women now remembered only by few of the present members.

The early work was much more local than that of the present time—much work was done for the needy and there were large and enthusiastic social meetings of the parishioners. The children's Christmas Festival was an interesting event for both the young and old. Then, too, there was the annual winter entertainment (in our old Town Hall) for which the members of this Society were responsible, this affair called together a large assembly for the greater part of the day with an afternoon sale of daintiest handwork, grab bags for the children and later, the old fashioned turkey dinner, followed by an evening entertainment, usually a play, given by home talent. Also the delightful winter gatherings of the Society beginning with a sleigh ride perhaps to the farms of Arthur Chase or William Jones, where after a business meeting a supper and then a social evening for both the old and young. In these days Mrs. Clara Farwell, as President, was responsible for quantities of articles for sale of finest handwork. Later a lucrative work for raising funds for our charities was the "comfy" bed comfortables, all hand made, with the warmest filling of wool wadding. These were always made by Mrs. Charles Weed and Mrs. Frank Brown. At this early date much of our Lenten work was for our Church Orphans' Home in Concord when annually large boxes of necessary clothing were made and sent to the children there.

By available written reports of the Parish Aid Society in the later days we learn of the member work in much wider fields. Much sewing for and giving to our local hospital. In-

terest in Red Cross work. Contributing to our Church and Rectory furnishings and repairs. Choir vestments and organ repairs, also assisting with Church debts. Never forgetting or neglecting our needy or sick. Always assisting with the Children's Christmas Festival. Endeavoring to circulate our Church periodicals—which were also used for our Lenten study classes. In our Diocesan work it has been a pleasure to assist in entertaining the District Meeting of the Church Service League; the delegates to our Woman's Auxiliary Meetings; delegates and members of the Diocesan Convention and the boys for our State Boys' Choir Convention.

Much interest has been shown in our "Mountain Mission by Mail" which brings Church education and service to the children in remote districts. Of course Coit House was always remembered.

In our Mission field we had Near East Orphans to care for.

Our Indian Mission of the Diocese of Duluth. The Mission in Liberia. The Church Mission of Help. Austrian Relief. Dr. Grenfell's Labrador Work and several Colored Missions of the Southern States.

Our appropriate name was changed in 1921 to that of our present name "Church Service League," but our activities remain the same. One of our first acts was to present a memorial stone to the Washington Cathedral.

We have been most fortunate in our one hundred years of service to have the willing work of our forty presidents who with our members were always ready to take an active part in our necessary undertakings to raise funds for our numerous calls and various charities.

—Anna Christopher

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society Branch at Claremont dates back to the year 1894, when it was first organized as a part of the great national group that had been brought over to these United States from Great Britain. The group has al-

ways met at Trinity Church. At an earlier date the G. F. S. of Claremont gave the lovely circular window of blue and gold that is over the door to the south entrance of the Church, which leads to the Chapel and parish house. Of the five diocesan presidents, two have resided in Claremont: Mrs. George Huntington, and Mrs. John Farwell. Among some of the former leaders still active in our parish are Mrs. W. Alex Rice, Miss Ida Severance, Mrs. Alfred Burrill, Mrs. Katherine Burke, Miss Marion Gowdey and Mrs. Francis Hawkins. The G. F. S. was reorganized on October 20, 1920. The present group has a membership of 20 girls under the able leadership of Mrs. Guy Howard and Mrs. George Moore.

TRINITY GUILD

During the last year of the Rev. Romeo Gould's Rectorship at Trinity Parish, about twelve younger women of the Church met very informally and sewed for the Church sales. In 1935, Mrs. Charles Officer organized sixteen members of the same group and they called themselves the "Trinity Guild." It has grown steadily to the present membership of twenty-five. The Guild cooperated with all the other groups of the parish, and contributes financially to the Women's Auxiliary, which represents all the women of the parish.

Y. P. F.

Young People's Group have had a varied history in this parish. The many rectors have tried hard to keep alive the crying need of leadership among youth. The present group numbers 16, and this year six members represented our parish at Holderness School Conference at Plymouth, with our present Rector, Fr. Hotchkiss, on the faculty with our former Rector, Fr. Dunn.

TRINITY BOY SCOUTS TROOP

Founded in April, 1937, Troop 314, B. S. A., has been an integral part of the church for the past six years. First scoutmaster of the troop was Ralph Crosby, who took over leadership of the organization in April and received the troop's registration on April 30. He was immediately followed by William B. Slater, Jr., who became scoutmaster in May. During this time both scoutmasters had as assistant, H. M. Osgood. Scoutmaster Slater served for three years until January, 1939, and was followed by John Atwood for a short period. Henry C. Hawkins, Jr., became scoutmaster in the latter part of 1939 and has held that position since. He is now assisted by Edwin Hutcheon, charter member and first Eagle Scout of the troop.

Troop 314 has been active in civic affairs, participating in campaigns of a varying nature and assisting in the erecting and collecting of flags on national holidays. It has been on nearly every camporee the Sugar River District has held and has carried off its share of blue ribbons. Troop 314 has also been of service to the church, assisting after the hurricane to pick up fallen lumber, and at several occasions to clean the cellar and pick up the grounds.

THE WOMAN'S AUXILIARY

Among old records one finds that the name Woman's Auxiliary appears in 1882, and again in 1885 up until 1933; there seems to be no record of its life or activities until the fall of 1940. Mrs. Sally Dunn, the wife of the Rev. Robert H. Dunn, on returning from the General Convention in Kansas City in October, 1940, put before the women of the parish the need of a united effort and budget on the part of the many existing women's organizations. Mrs. Dunn was the first president of this newly reorganized group of the Woman's Auxiliary.

It has a common budget shared by the three leading women's groups, and it meets as a baptized body once a month —"Any woman of the Church is by her baptism a member of the Woman's Auxiliary of the Episcopal Church." This Auxiliary has a planned programme, speaker and business meeting each month. Mrs. Francis Hawkins is the president of this group now serving a second term.

THE TRINITY CIRCLE

In the late summer of 1937, at the invitation of the Rev. Robert H. Dunn, all women of the parish of British birth not connected with a church organization were invited to tea in the Rectory. This group was first called the "R. G." (Rummage Sales Group), October 28, 1937. On February 15, 1938, this group changed its name to the "Trinity Circle" at the suggestion of Mrs. Harry Lloyd. Their work had become more than just sales; they had begun many other projects connected with the parish.

There are no dues in this group. They have had many food sales, served the Union Men's Club dinner, and helped with many repairs at the Rectory. Furnished the Sacristy and contribute to the Woman's Auxiliary budget. At the present, there are sixteen active members.

TRINITY ACOLYTES

When the Rev. Romeo Gould became Rector of Trinity, he found no organized group of youth to serve at the Altar, to carry the cross or flag in the processional. In the fall of 1933, a group of young men met weekly to study and learn the meaning of serving at God's Altar, calling themselves the Trinity Acolytes. The word "Acolyte" comes from the early Church historical records meaning member of minor order or servers. While the Rev. R. H. Dunn was Rector, he enlarged the group. On April 11, 1943, the present Rector admitted 12 boys into the National Order of Saint Vincent's Guild of Acolytes. With the present war situation, we have lost many of the older boys, so that younger boys are now being trained to serve as Acolytes.

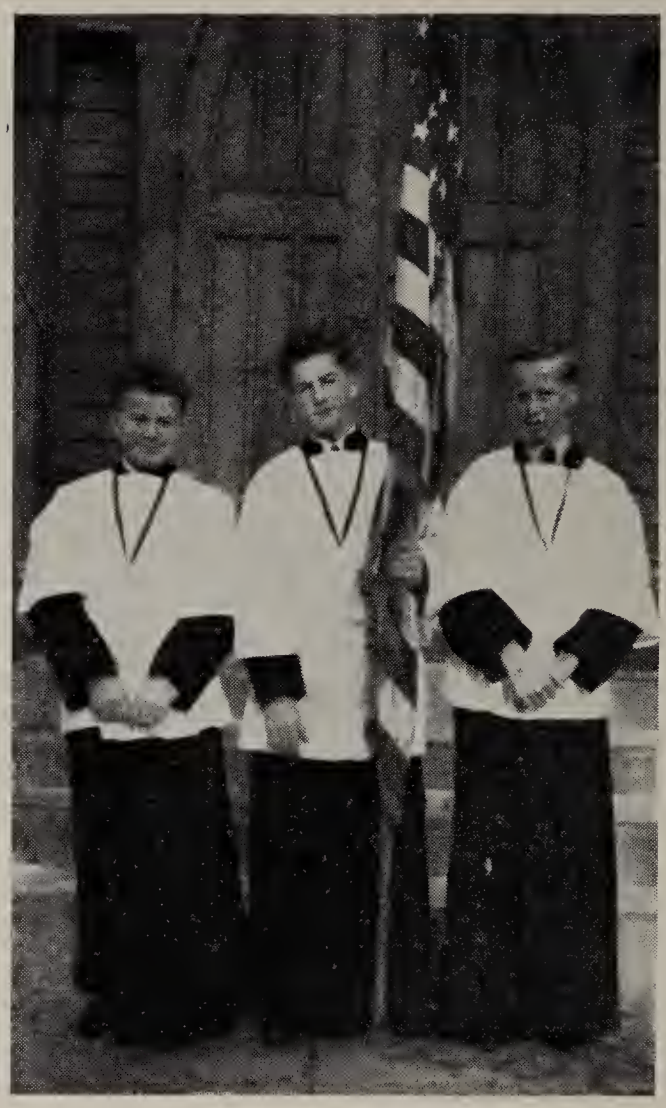
ALTAR GUILD

First record of an organized Altar Guild can be found dated 1911. Today we have a group of 18 women who contribute much to the care and work of the altar, silently throughout the week, by washing, laundering, and arranging flowers. Their motto is "SERVE the LORD in the beauty of holiness."

Trinity Church Choir with the Rev. James B. Goodrich, Rector

TRINITY CHOIR

The Trinity Choir dates back to 1866. When Rev. James Goodrich was rector, he introduced boys and men vested. The choir has had a grand history among church choirs in New England. Today we have 16 boys and 6 men, and 12 women. Our young organist and choir master, Robert Bailey, has done much to raise the standard of liturgical music.



THE STEEPLE CLUB

On Christmas Eve in 1936 one of the local radio stores broadcast Christmas carols from a loud speaker set up on the roof of its store. The carols could be heard all over the central part of the town and were very effective. We heard them —going home from work that evening—and they brought back vivid memories of the beauty of the chimes heard one summer many years before from some of the churches and cathedrals in England.

The thought kept recurring that it might be possible to broadcast chimes from the steeple of Trinity Church—and after several discussions with the radio store, it was decided to go ahead with the experiment. A combination radio-phonograph was available that could be set up in the rectory to connect with a loud speaker through wires from the rectory to the steeple.

It was necessary to buy a large loud speaker and to add to the power of the phonograph and those items, added to the cost of installation, were estimated at $90.

At one of the suppers held for the men of the parish during early January, 1937, the proposition was presented and explained and it was voted to proceed. Every man in the parish was solicited and contributions were received from nearly all of them. There were also contributions from some of the women who were interested so that, within a few weeks, enough money had been donated to justify going ahead with installing the apparatus.

The chimes were first tried on Sunday, February 7, 1937, and it seemed from the very first to be a happy experiment.

The question of records to transmit through the speaker was a serious problem. There were very few all chime records on the market although the Victor people had made a few. There are certain traditions about chimes—observed in England and handed down from the English church—which we have tried to observe. For example, there is the tradition that the first chimes heard before each service shall be a series of rounds

or some variation of rounds, also that the hymns from the church hymnal shall be played on the chimes and that hymns to be sung during each service shall be used.

We were sharply limited in the records available that would allow us to observe these traditions until a firm in Boston was found that consented to make, experimentally, some records for us of rounds and of several hymns from the hymnal. These records were soft and soon wore out, but in 1939 several other firms began making custom records so we were able to complete our library.

Such records are made of war material and are no longer available, but by the time war restrictions were passed, we had been able to accumulate records of hymns appropriate to each season of the church calendar. These records are relatively expensive, but are very durable and we probably can continue to use them until after the war is over.

In September of 1938 came the hurricane which blew down the church steeple and with it the loud speaker and the wires connecting with the rectory. The speaker was damaged beyond repair and during the succeeding weeks, it seemed as if our broadcasting of chimes was at an end.

The steeple was temporarily repaired and by early winter members of the parish had begun to ask if we were to have chimes again. Early in January, 1939, the Rector and seven men of the parish met to discuss what could be done. It was decided that the eight men should meet once every two weeks for an evening of contract—that at each meeting every man should contribute 50 cents and that the accumulated funds should go toward replacing the chimes outfit. When that was all paid for, the continued income should go toward the steeple fund.

That was the birth of the Steeple Club. It has continued to meet twice a month. The membership is increased to 12 and interest is maintained at a high level. The prime reason for the existence of the Steeple Club still is to aid in building a steeple for Trinity Church. Such building will not be pos-

After the Hurricane

sible till after the war, so our funds have gone for other purposes, chiefly,

We have two high-powered speakers in the belfry—we have increased the power of the transmitter to 90 watts—we have rewired the whole outfit, placing the transmitter in the parish house—we have accumulated a very complete library of records of hymns for the entire church calendar—and we have recently donated toward the purchase of two of the lanterns for the church, one of which was given as a memorial to Frank Foster, one of the original Steeple Club members.

Some time in the future, when the war is over, all the activities of the Steeple Club can be devoted to building a new steeple and surely then the club can justify its name and existence.

—Robert Brooks

Our Parish War Shrine of Christ the King

Our Parish War Shrine of Christ the King was dedicated to the Glory of God and in loving memory of Douglas H. Rawstron. The dedication took place on Sunday morning, April 11, 1943, by our Rector. It is not only a memorial to our first son to give his life for his country, but a living and lasting tribute to those now serving in the armed forces of the United Nations.

War Shrine of Christ the King

Lieutenant Rawstron was born in Claremont October 15, 1918, and was graduated from Stevens High School in the class of 1936. He attended the Bentley School of Accounting and Finance in Boston, from which he was graduated in 1941. On July 7, 1941, he was inducted into the United States Army and was sent to Ft. Devens, Mass.

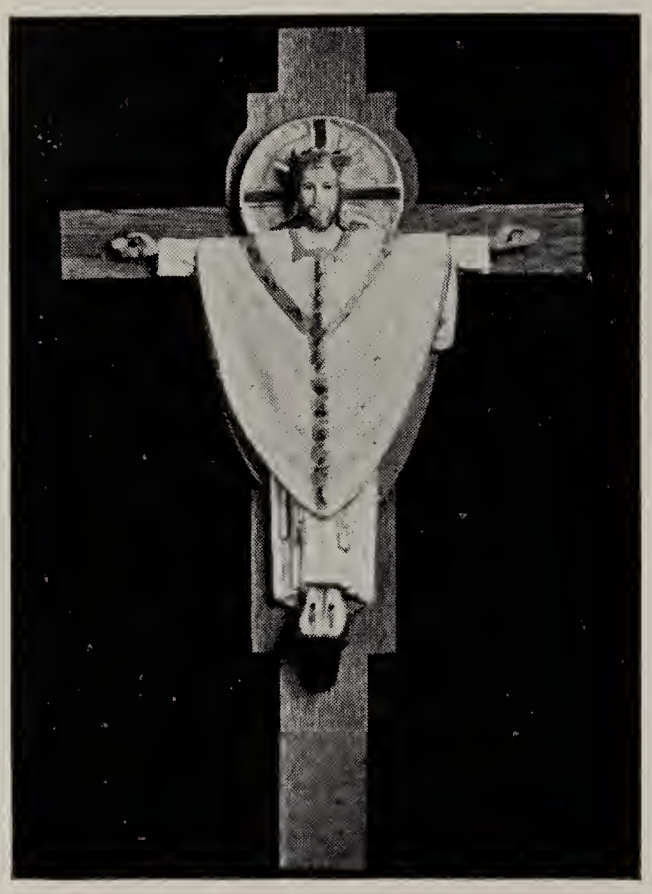
He was transferred to Camp Croft, S. C., on July 18, and in October was moved to Ft. Benning, Ga. He was made a corporal in January, 1942. Later he was sent to officers' training school, received his commission as a second lieutenant in June, 1942, and was assigned to an infantry unit.

As a lieutenant he was stationed at Camp Walters, Texas, and from there went overseas. On January 3 of this year he

was mentioned in dispatches for gallantry in capturing a pill box in the Sanananda campaign.

He was killed in action in the defense of his country in the South Pacific on January 18, 1943.

"May he rest in peace."



Crucifix of Christ the King

The Shrine of Christ the King is in the south porch and is a war shrine to our youth in armed forces and for their families and friends and for all strangers also who wish to pray for the armed forces and for God's Peace. Blue damask vestments of a lovely hue are on the Altar and flowers frame the Figure of Christ the King; the vested Figure on the Cross is of very early tradition, the Risen Christ Crowned. Pictures of the parish members of the armed forces, a parish flag with its stars, blue, with one gold star for Lieut. Douglas Rawstron whose courage and bravery help all who look on his face in the framed photograph before them. Prayers and meditations are on cards for use, and above the altar burns a sanctuary lamp. In this quiet place pray and think.

O God, unseen yet ever near,
Thy presence may we feel;

And this inspired with holy fear,
Before thine altar kneel.

Our Parish Honor Roll

"Your prayers are asked for those who have gone to serve our flag and country, by land, and sea, and air."

Lt. Douglas H. Rawstron (May he rest in Peace.)

Col. Leonard L. Barrett
Howard Bannister
Asa Leete Elliott
Michael Andriski
Nicholas Andriski
Harold Crossman, Jr.
Hall Rice
Leon Bowen
Faxon-David Bowen
Phillip Ralph Lovejoy
Donald Twyon
Donald Curtis
Peter Nistervich
Michael Nistervich
Hazel Oescheger
John Barlett Dunphy
Walter Cunningham Miller III
Howard Ordway
Frank Marvin, Jr.
Edwin Charles Marvin
Edmund English
Robert Van Note
William Van Note
Frederick Osgood
Clinton Byron
Edwin Johnson
Gerald Arthur Burns
Francis Clay
Duncan Hunter
Clifford Davidson
Gale Russell Stevens
Clayton Boddy
Carol Edward Marshal
Richard Harold Chandler
Nicholas Malcolm Chandler
Pauline Chandler
Deneale Hunter
Allan Venables Evans
Eleanor Cohu
Suzanne Walker
George Colby
Walter S. Jenkins
Richard Chase
Leonard L. McElreavy
Le Roy Adna Webster
Florence Webster
Francis Desmond
Levi Johnston
Richard Hawkins
Peter Weare
Gordon Smith
John Hauge

(Note: This list was made up as of August 15.)

Our War Shrine Prayer

(Written especially for use in the War Shrine at Claremont, N. H., by a member of the parish.)

"O Heavenly Father, who alone bringest to human hearts the realization of what life in this world means when the earth seems dissolving beneath us, O Jesus crucified, who blessed the Family by coming into it as a little Child in the arms of Thy Holy Mother and as the Son of Man Sanctified pain and sacrifice, which we must remember; now O Christ Our King, raise us up and O Holy Spirit of God, Blessed Comforter, garnish our Repentant hearts and give us trust.

"We kneel before Thee, O Blessed Trinity, and pray for those we love wherever they may be in this war-stabbed world, and we would pray for the unloved and the lost. O Thou, Ancient of Days, who hast watched Thy children to guard and guide them even on the Threshold of Death, keep my dear ones, keep someone's dear ones safe tonight in Thee. Grant O Lord, all that is possible for them in Thy mercy and forgiveness. O, Our Father, help us, and help Thy World."—Amen.

1843 — Centennial Committee — 1943

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Robert Walker

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The Rector

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Reception Chairman

Mrs. Robert Brooks

Music

Robert Bailey and Mr. George Minard

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Mrs. Frank Holden
Miss Fanny Rice

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Acknowledgment

The Rector wishes to express his thanks to all the members of the Anniversary Committee and their friends for their assistance in gathering data for this booklet. Any errors or omissions are unintentional, and the Rector would welcome any other additional information to file for future reference.

REV. WALTER MALCOLM HOTCHKISS, S.T.B.,
The Rector.

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